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A VEDIC GRAMMAR FOR STUDENTS

BY

ARTHUR ANTHONY MACDONELL M.A., Ph.D.

SOMETIME BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD



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General Index

LISTE OF SIGNBBRE OF A THE OWNS

A. = accusative case.

A. = Atmanepada, middle voice.

AA. = Aitareya Āranyaka.

AB. - Aitareya Brahmana.

Ab. = ablative case.

act. = active voice.

AV. = Atharvaveda.

Av. = Avesta.

B. = Brāhmaṇa.

C. = Classical Sanskrit.

D. = dative case.

du. = dual number.

f. = feminine.

G. = genitive case.

Gk. = Greek.

I. = instrumental case.

IE. = Indo-European.

I-Ir. = Indo-Iranian.

ind. = indicative mood.

K. = Kāthaka Samhitā.

KB. = Kausītaki Brāhmaņa.

L. = locative case.

Lat. = Latin.

m. = masculine.

mid. = middle voice.

MS. = Maitrāyaņī Samhitā.

N. = nominative case.

P. = Parasmaipada, active voice.

PB. = Pancavimsa (= Tāṇḍya) Brāhmaṇa.

pl. = plural number.

RV. = Rigyeda.

SB. = Satapatha Brāhmaņa.

s. = singular number.

SV. = Sāmaveda.

TA. = Taittirīya Āraņyaka.

TB. = Taittirīya Brāhmaņa.

TS. = Taittirīya Samhitā.

V. = Vedic (in the narrow sense as opposed to B. = Brahmana).

VS. - Vājasaneyi Samhitā.

YV. = Yajurveda.

N.B.—Other abbreviations will be found at the beginning of Appendix I and of the Vedic Index.

CORRECTIONS

- P. 25, line 24, for amf iti read amf iti.
- P. 27, line 29, last word, read á-srat.
- P. 188, line 5, for bibhrmahe read bibhrmahe.
- P. 144, line 31, for stride read strike.
- P. 156, lines 6 and 10, for ci-ket-a-t and ci-ket-a-thas read ci-ket-a-t and ci-ket-a-thas.
- . P. 158, line 21, for (vas desire) read (vās bellow).
 - P. 174, lines 80 and 81, delete cucyuvimani and cucyavirata (cp. p. 882 under cyu).
 - P. 188, footnote, for 'gerundive' read 'gerund'.
 - P. 200, line 6, for 'f yaj' read 'of yaj'.
 - P. 215, line 82, for tavañ read tavañ; similarly, pp. 220, line 15, 221, line 4, 222, line 4, 288, line 9, 242, line 80, for ñ read m.
 - P. 278, footnote, last line but one, for 'hciefly' read 'chiefly'.
 - P. 286, line 15, for 'follows' read 'precedes'.
 - P. 840, line 17, for tắni read tyắni.
 - P. 847, at the end of line 10, add (i. 815).
 - " " line 17, for vã read vá.
 - " " line 21, for duscarmā read duscarmā.
 - P. 848, line 28, for vettu read véttu.
 - P. 350, line 20, after wisdom add (i. 427).
 - P. 851, line 28, for abhi read abhi,
 - · 852, line 81, for váyum read väyúm.
 - ,, ,, line 84, for (v. 691) read (vi. 591). .

PREFACE

A PRACTICAL Vedic grammar has long been a desideratum. It is one of the chief aids to the study of the hymns of the Veda called for forty-three years ago in the preface to his edition of the Rigveda by Max Müller, who adds, 'I doubt not that the time will come when no one in India will call himself a Sanskrit scholar who cannot construe the hymns of the ancient Rishis of his country'. It is mainly due to the lack of such a work that the study of Vedic literature, despite its great linguistic and religious importance, has never taken its proper place by the side of the study of Classical Sanskrit either in England or India. Whitney's excellent Sanskrit Grammar, indeed, treats the earlier language in its historical connexion with the later, but for this very reason students are, as I have often been assured, unable to acquire from it a clear knowledge of either the one or the other, because beginners cannot keep the two dialects apart in the process of learning. Till the publication of my large Vedic Grammar in 1910, no single work comprehensively presented the early language by itself. That work is, however, too extensive and detailed for the needs of the student, being intended rather as a book of reference for the scholar. Hence I have often been urged to bring out a short practical grammar which would do for the Vedic language what my Sanskrit Grammar for Beginners does for the Classical language. In the second edition (1911) of the latter work I therefore pledged myself to

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meet this demand as soon as I could. . The present volume redeems that pledge.

When planning the book I resolved, after much reflection, to make it correspond paragraph by paragraph to the Sanskrit Grammar, this being the best way to enable students to compare and contrast every phenomenon of the earlier and the later language. To this extent the present book presupposes the other; but it can quite well be used independently. The experience of many years' teaching, however, leads me to dissuade beginners from starting the study of Sanskrit by means of the present grammar. Students should, in my opinion, always commence with classical Sanskrit, which is more regular and definite, as well as much more restricted in the number of its inflexional forms. A good working knowledge of the later language should therefore be acquired before taking up Vedic grammar, which can then be rapidly learned.

In carrying out the parallelism of this grammar with the other I have experienced a good deal of difficulty in numbering the corresponding paragraphs satisfactorily, because certain groups of matter are found exclusively in the Vedic language, as the numerous subjunctive forms, or much more fully, as the dozen types of infinitive compared with only one in Sanskrit; while some Sanskrit formations. as the periphrastic future, are non-existent in the earlier language. Nevertheless, I have, I think, succeeded in arranging the figures in such a way that the corresponding paragraphs of the two grammars can always be easily compared. The only exception is the first chapter, consisting of fifteen paragraphs, which in the Sanskrit Grammar deals with the Nagari alphabet. As the present work throughout uses transliteration only, it seemed superfluous to repeat the description of the letters given in the earlier work. I have accordingly substituted a general phonetic. survey of Vedic sounds as enabling the student to understand clearly the linguistic history of Sanskrit. The employment of transliteration has been necessary because by this means alone could analysis by hyphens and accentuation be adequately indicated. Duplication with Nagari characters, as in the Sanskrit Grammar, would have increased the size and the cost of the book without any compensating advantage. An account of the accent, as of vital importance in Vedic grammar, would naturally have found a place in the body of the book, but owing to the entire absence of this subject in the Sanskrit Grammar and to the fulness which its treatment requires, its introduction there was impossible. The accent is accordingly dealt with in Appendix III as a substitute for the 'Chief Peculiarities of Vedic Grammar' appearing at the end of the Sanskrit Grammar.

The term Vedic is here used to comprehend not only the metrical language of the hymns, but also the prose of the Brahmanas and of the Brahmana-like portions of the Atharvaveda and of various recensions of the Yajurveda. The grammatical material from the later period is mainly given in small type, and is in any case regularly indicated by the addition of the letter B (for Brahmana). Otherwise the phase of the earlier language presented is that of the Rigveda, as being both the oldest and furnishing the most abundant material. But forms from the other Vedas are often also supplied without any distinguishing mark as long as they conform to the standard of the Rigveda. If, however, such forms are in any way abnormal, or if it seemed advisable to point out that they do not come from the Rigveda, this is indicated by an added abbreviation in brackets, as '(AV.)' for '(Atharvaveda).' On the other hand '(RV.)' is sometimes added in order to indicate, for some reason or other, that a form is restricted to the Rigveda. It is, of course, impossible to go much into detail thus in

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a practical work; but the exact source of any particular form can always be ascertained by reference to the large Vedic Grammar. The grammatical usage of the other Vedas, when it differs from that of the Rigveda, is regularly explained. The reference is given with precise figures when syntactical examples are taken from the Rigveda, but with abbreviations only (as TS. for Taittiriya Samhita or SB. for Satapatha Brāhmaṇa) when they come from elsewhere. Syntactical citations are not always metrically intact because words that are unnecessary to illustrate the usage in question are often omitted. The accent in verbal forms that happen to occur in Vedic texts without it, is nevertheless given if its position is undoubted, but when there is any uncertainty it is left out. In the list of verbs (Appendix I) the third person singular is often given as the typical form even when only other persons actually occur. Otherwise only forms that have been positively noted are enumerated.

I ought to mention that in inflected words final s, r, and d of endings are given in their historical form, not according to the law of allowable finals (§ 27); e.g. dūtás, not dūtáh; tásmād, not tásmāt; pitúr, not pitúh; but when úsed syntactically they appear in accordance with the rules of Sandhi; e.g. devánām dūtáh; vṛtrásya vadhát.

The present book is to a great extent based on my large Vedic Grammar. It is, however, by no means simply an abridgement of that work. For besides being differently arranged, so as to agree with the scheme of the Sanskrit Grammar, it contains much matter excluded from the Vedic Grammar by the limitations imposed on the latter work as one of the volumes of Bühler's Encyclopaedia of Indo-Aryan Research. Thus it adds a full treatment of Vedic Syntax and an account of the Vedic metres. Appendix I, moreover, contains a list of Vedic verbs (similar to that in the Sanskrit Grammar), which though all their forms appear in their

appropriate place within the body of the Vedic Grammar, are not again presented there in the form of an alphabetical list. as is done here for the benefit of the learner. Having subjected all the verbal forms to a revision. I have classified some doubtful or ambiguous ones more satisfactorily, and added some others which were inadvertently omitted in the large work. Moreover, a full alphabetical list of conjunctive and adverbial particles embracing forty pages and describing the syntactical uses of these words has been added in order to correspond to § 180 of the Sanskrit Grammar. present work therefore constitutes a supplement to, as well as an abridgement of, the Vedic Grammar, thus in reality setting forth the subject with more completeness as a whole, though in a comparatively brief form, than the larger work. I may add that this grammar is shortly to be followed by a Vedic Reader consisting of selected hymns of the Rigyeda and supplying microscopic explanations of every point on which the elementary learner requires information. two books will, I hope, enable him in a short time to become an independent student of the sacred literature of ancient India.

For the purposes of this book I have chiefly exploited my own Vedic Grammar (1910), but I have also utilized Delbrück's Altindische Syntax (1888) for syntactical material, and Whitney's Roots (1885) for the verbal forms of the Brāhmaṇa literature. In describing the metres (Appendix II) I have found Oldenberg's Die Hymnen des Rigveda (1888), and Arnold's Vedic Metre (1905) very useful.

I am indebted to Dr. James Morison and to my former pupil, Professor A. B. Keith, for reading all the first proofs with great care, and thus saving me from many misprints that would have escaped my own notice. Professor Keith has also suggested important modifications of some of my grammatical statements. Lastly, I must congratulate

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Mr. J. C. Pembrey, Hon. M.A., Oriental Reader at the Clarendon Press, on having completed the task of reading the final proofs of this grammar, now all but seventy years after correcting Professor H. H. Wilson's Sanskrit Grammar in 1847. This is a record in the history of Oriental, and most probably of any, professional proof reading for the press.

A. A. MACDONELL.

6 CHADLINGTON ROAD, OXFORD.

March 30, 1916.

CHAPTER I

PHONETIC INTRODUCTION

1. Vedic, or the language of the literature of the Vedas, is represented by two main linguistic strata, in each of which, again, earlier and later phases may be distinguished. The older period is that of the Mantras, the hymns and spells addressed to the gods, which are contained in the various Samhitas. Of these the Rigveda, which is the most important, represents the earliest stage. The later period is that of the prose theological treatises called Brahmanas. Linguistically even the oldest of them are posterior to most of the latest parts of the Samhitas, approximating to the stage of Classical Sanskrit. But they still retain the use of the subjunctive and employ many different types of the infinitive, while Sanskrit has lost the former and preserves only one single type of the latter. The prose of these works, however, to some extent represents better than the language of the Mantras the normal features of Vedic syntax, which in the latter is somewhat interfered with by the exigences of metre.

The language of the works forming appendices to the Brahmanas, that is, of the Āranyakas and Upanisads, forms a transition to that of the Sutras, which is practically identical with Classical Sanskrit.

The linguistic material of the Rigveda, being more ancient, extensive, and authentic than that of the other Samhitas, all of which borrow largely from it, is taken as the basis of this grammar. It is, however, considerably supplemented from the other Samhitas. The grammatical forms of the Brahmanas, where they differ from those of Classical Sanskrit, have been indicated in notes, while the r syntax

is fully dealt with, because it illustrates the construction of sentences better than the metrical hymns of the Vedas.

- 2. The hymns of the Vedas were composed many centuries before the introduction of writing into India, which can hardly have taken place much earlier than 600 B.C. Thev were handed down till probably long after that event by oral tradition, which has lasted down to the present day. Apart from such tradition, the text of the Samhitas has been preserved in manuscripts, the earliest of which, owing to the adverse climatic conditions of India, are scarcely five centuries old. How soon they were first committed to writing, and whether the hymns of the Rigveda were edited in the form of the Samhita and Pada texts with the aid of writing, there seems insufficient evidence to decide; but it is almost inconceivable that voluminous prose works such as the Brahmanas, in particular the Satapatha Brahmana. could have been composed and preserved without such. aid.1
- 3. The sounds of the Vedic language. There are altogether fifty-two sounds, thirteen of which are vocalic and thirty-nine consonantal. They are the following:—
- a. Nine simple vowels: aāiīuūŗŗļ; four diphthongs: e o ai ou.
- b. Twenty-two mutes divided into five classes, each of which has its nasal, making a group of twenty-seven:
 - (a) five gutturals (velars): k kh g gh n;
 - (β) five palatals: c ch j jh² \tilde{n} ;

¹ The text of the Vedas, with the exception of Aufrecht's and Weber's transliterated editions of the RV. and the TS., is always printed in the Devanägari character. The latter having been fully described in my Sanskrit Grammar for Beginners (§§ 4–14), it is unnecessary to repeat what is there stated. It will suffice here to give a summary account of all the sounds of the Vedic language.

² This sound is very rare, occurring only once in the RV. and not at all in the AV.

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- (γ) seven cerebrals 1: t th, d and l,2 dh and lh,2 n;
- (δ) five dentals: t th d dh n;
- (ε) five labials: p ph b bh m;
- c. Four semivowels: y (palatal), r (cerebral), 1 (dental), v (labial);
 - d. Three sibilants: s (palatal), s (cerebral), s (dental);
 - e. One aspiration: h;
 - f. One pure nasal: m (m) called Anusvara (after-sound;.
- g. Three voiceless spirants: h (Visarjanīya), h (Jihvāmulīya), h (Upadhmānīya).

4. a. The simple vowels:

ă ordinarily represents an original short vowel (IE. ă ĕ ŏ); but it also often replaces an original sonant nasal, representing the reduced form of the unaccented syllables an and am, as sat-â beside sánt-am being; ga-tá gone beside á-gam-at has gone.

ā represents both a simple long vowel (IE. ā ō ō) and a contraction; e.g. mātár (Lat. māter) mother; ásam = á-as-am I was. It frequently also represents the unaccented syllable an; e.g. khā-tá dug from khan dig.

i is ordinarily an original vowel; e.g. div-i (Gk. $\delta\iota f\ell$) in heaven. It is also frequently the low grade of e and ya; e.g. vid-má ($l\delta\mu\epsilon\nu$) we know beside véd-a ($ol\delta\alpha$) I know; náv-iṣṭha newest beside náv-yas newer. It also represents the low grade of radical ā; e.g. śiṣ-ṭá taught beside śās-ti teaches.

ī is an original vowel; e. g. jīv-á living. But it also often represents the low grade of yā; e. g. aś-ī-máhi we would attain beside aś-yám I would attain; or a contraction; e. g. īşúr they have sped (= i-iṣ-úr 3. pl. pf. of iṣ); matí by thought (= mátíā).

¹ This is much the rarest class of mutes, being scarcely half as common as even the palatals.

These two sounds take the place of d dh respectively between vowels in the RV. texts; e.g. fle (but fdys), milhuse (but midhvan).

u is an original vowel; e.g. mádhu (Gk. $\mu \epsilon \theta \nu$) honey. It is also the low grade of o and va; e.g. yug-á n. yoke beside yóg-a m. yoking; sup-tá asleep beside sváp-na m. sleep.

 $\ddot{\mathbf{u}}$ is an original vowel; e.g. bhr $\dot{\mathbf{u}}$ (δ - $\phi\rho\dot{\mathbf{v}}$ -s) f. brow. It is also the low grade of au and $\mathbf{v}\ddot{\mathbf{a}}$; e.g. dh $\ddot{\mathbf{u}}$ -t $\dot{\mathbf{a}}$ shaken beside dhau-t $\dot{\mathbf{a}}$ r f. shaking; s $\ddot{\mathbf{u}}$ d sweeten beside s $\ddot{\mathbf{v}}$ and often represents a contraction; e.g. $\ddot{\mathbf{u}}$ c- $\dot{\mathbf{u}}$ r = u-uc- $\dot{\mathbf{u}}$ r they have spoken (3. pl. pf. of $\ddot{\mathbf{v}}$ ac); b $\ddot{\mathbf{a}}$ h $\dot{\mathbf{u}}$ the two arms = $\ddot{\mathbf{v}}$ b $\ddot{\mathbf{a}}$ h $\dot{\mathbf{u}}$ - $\ddot{\mathbf{a}}$.

r is a vocalic r, being the low grade of ar and ra; e.g. kr-tá done beside ca-kár-a I have done; grbh-ī-tá seized beside grábh-a m. seizure.

\(\bar{r} \) occurs only in the acc. and gen. pl. m. and f. of ar stems
(in which it is the lengthened low grade); e. g. pitrn,
matrh; pitrnam, svasrnam.

l is a vocalic l, being the low grade of al, occurring only in a few forms or derivatives of the verb klp (kalp) be in order: cāklpré 3. pl. pf.; cīklpāti 3. s. aor. subj.; klpti (VS.) f. arrangement beside kalpasva 2. s. impv. mid., kálp-a m. pious work.

b. The diphthongs.

They represent (1) the high grade corresponding to the weak grade vowels i and u; e.g. séc-ati pours beside sik-tá poured; bhój-am beside bhúj-am aor. of bhuj enjoy; (2) the result of the coalescence of a with i and u in external and internal Sandhi; e.g. éndra = á indra; ó cit = á u cit; padé = padá ī du. n. two steps; bháveta = bháva īta 3. s. opt. might be; maghón (= maghá un) weak stem of maghávan bountiful; 1'3) e = az in a few words before d, dh, h; e.g. e-dhi be 2. s. impv. of as beside ás-ti; o = az before bh of case-endings, and before y and v of secondary suffixes; e.g. a collision in the coalescent is a first of leaves as n. hatred;

duvo-yú wishing to give (beside duvas-yú); sáho-van mighty beside sáhas-vant.

ai and au etymologically represent āi and āu, as is indicated by the fact that they become āy and āv in Sandhi; e.g. gāv-as cows beside gáu-s; and that the Sandhi of a with e (= ăi) and o (= ău) is ai and au respectively.

- 5. Vowel gradation. Simple vowels are found to interchange in derivation as well as in verbal and nominal inflexion with fuller syllables, or if short also with long vowels. This change is dependent on shift of accent: the fuller or long syllable remains unchanged while it bears the accent, but is reduced to a simple or short vowel when left by the accent. This interchange is termed vowel gradation. Five different series of such gradation may be distinguished.
- a. The Guna series. Here the accented high grade syllables e, o, ar, aI, constituting the fundamental stage and called Guna (cp. 17 a) by the native grammarians, interchange with the unaccented low grade syllables i, u, r, l respectively. Beside the Guna syllables appear, but much less frequently, the syllables ai, au, är (āl does not occur), which are called Vrddhi by the same authorities and may be regarded as a lengthened variety of the Guna syllables. Examples are: didés-a has pointed out: dis-tá pointed out; é-mi I go: i-más we go; āp-nó-mi I obtain: āp-nu-más we obtain; várdhāya to further: vrdhāya, id.
- a. The low grade of both Guna and Vrddhi may be ī, ū, ǐr, ǔr; as bibháy-a I have feared and bibháy-a has feared: bhī-tá frightened; juháv-a has invoked: hū-tá invoked; tatár-a has crossed: tir-áte crosses and tir-ná crossed.
- b. The Samprasāraņa series. Here the accented high grade syllables ya, va, ra (corresponding to the Guṇa stage e, o, ar) interchange with the unaccented low grade vowels i, u, r; e.g. i-yáj-a I have sacrificed: iṣ-ṭá sacrificed; váṣ-ṭi desires: uś-mási we desire; ja-gráh-a I have seised: ja-gṛh-ur they have seised.

- a. Similarly the long syllables yā, vā, rā are reduced to ī, ū, ĭr; e. g. jyā f. might: jī-yá-te is overcome; brū-yá-t would say: bruv-ī-tá id.; svād-ú sweet: sūd-áya-ti sweetens; drágh-īyas longer: dīrgh-á long.
 - c. The a series.
- 1. In its low grade stage a would normally disappear, but as a rule it remains because its loss would in most cases lead to unpronounceable or obscure forms; e.g. ás-ti is: s-ánti they are; ja-gám-a I have gone: ja-gm-úr they have gone; pád-ya-te goes: pi-bd-aná standing firm; hán-ti slays: ghn-ánti they slay.
- 2. The low grade of the Vrddhi vowel ā is either a or total loss; e.g. pád m. foot: pad-á with the foot; dadhá-ti puts: dadh-mási we put; pu-ná-ti purifies: pu-n-ánti they purify; da-dá-ti gives: devá-t-ta given by the gods.
- 3. When ā represents the Guna stage its low grade is normally i; e.g. sthå-s thou hast stood: sthi-tá stood.
- a. Sometimes it is I owing to analogy; e.g. pu-nā-ti purifies: pu-nī-hí purify. Sometimes, especially when the low grade syllable has a secondary accent, it is a; e.g. gáh-ate plunges: gáh-ana n. depth.
 - d. The ai and au series.

The low grade of ai (which appears as ay before vowels and a before consonants) is ī; e. g. gay-ati sings, ga-thá m. song: gī-tá sung.

The low grade of au (which is parallel to $v\bar{a}:5b\alpha$) is \bar{u} ; e. g. dháv-ati washes: dhū-tá washed; dhau-tárī f. shaking: dhú-ti m. shaker, dhū-má m. smoke.

c. Secondary shortening of \bar{i} , \bar{u} , \bar{r} . The low grade syllables \bar{i} , \bar{u} , \bar{i} r and \bar{u} r (= \bar{r}) are further reduced to i, u, r, owing to shift of accent from its normal position in a word to its beginning, in compounds, reduplicated forms, and vocatives; e.g. \bar{a} -hutif. invocation: -hūti call; dídi-vi shining: $\bar{d}\bar{i}$ -páya kindle; \bar{c} -kr-se thou commemoratest: \bar{k} -rif f. praise (from root \bar{k} - \bar{r}); \bar{p} -i-pr-tám 3. \bar{d} u.: \bar{p} -ur-tá full (root \bar{p} - \bar{r}); dévi voc.: \bar{d} -evi nom. goddess; \bar{s} -vásru voc.: \bar{s} -va-śr \bar{u} -s nom. mother-in-law. Prof. Satya Vrat Shastri Collection.

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The Consonants.

- 6. The guttural mutes represent the Indo-European velars (that is, q-sounds). In the combination k-s the guttural is the regular phonetic modification of a palatal before s; e.g. drś see: aor. ádrk-sata; vac speak: fut. vak-syáti.
 - 7. The palatals form two series, the earlier and the later.

a. Original palatals are represented by ch and s, and to some extent by j and h.

1. The aspirate ch is derived from an IE. double sound, s+ aspirated palatal mute; e.g. chid cut off = Gk. $\sigma\chi\iota\delta$. But in the inchoative suffix cha it seems to represent s+ unaspirated palatal mute; e.g. gáchā-mi = Gk. $\beta\acute{a}\sigma\kappa\omega$.

2. The sibilant s represents an IE. palatal (which seems to have been pronounced dialectically either as a spirant or a mute); e.g. satám 100 = Lat. centum, Gk. έ-κατόν.

3. The old palatal j (originally the media of s=1-Ir. z, French j) is recognizable by appearing as a cerebral when final or before mutes; e.g. yáj-ati sacrifices beside aor. á-yāṭ has sacrificed, yáṣ-ṭṛ sacrificer, iṣ-ṭá sacrificed.

4. The breathing h represents the old palatal aspirate I-Ir. źh. It is recognizable as an old palatal when, either as final or before t, it is replaced by a cerebral; e. g. váh-ati

carries beside á-vāt has carried.

- b. The new palatals are c and to some extent j and h. They are derived from gutturals (velars), being interchangeable, in most roots and formatives, with gutturals; e.g. śóc-ati shines beside śók-a m. flame, śúk-van flaming, śúk-rú brilliant; yuj-e I yoke beside yug-á n. yoke, yóg-a m. yoking, yuk-tá yoked, -yúg-van yoking; du-dróh-a has injured beside drógh-a injurious.
- a. The original gutturals were changed to palatals by the palatal sounds i, ī, y immediately following; e. g. cit-tá noticed beside két-a m. will from cit perceive; ój-īyas stronger beside ug-rá strong; druh-yú, a proper name, beside drógh-a injurious.

8. The cerebrals are entirely secondary, being a specifically Indian product and unknown in the Indo-Iranian period. They are probably due to aboriginal, especially Dravidian, influence. They are still rare in the RV., where they never occur initially, but only medially and finally. They have as a rule arisen from dentals immediately following the cerebral \$ (= original s, \$\$, \$\$, \$\$, \$\$) or r-sounds (r, \$r\$, \$\$\bar{r}\$); e. g. dus-tara (= dus-tara) invincible; vas-ti (= vas-ti) wishes; mṛṣ-ta (= mṛj-ta) cleansed; nīḍa (= niẓda)¹ nest; dū-ḍhi (= duz-dhi) ill-disposed; dṛḍhā² (= dṛh-ta) firm; nṛ-ṇām (= nṛ-nām) of men.

Final cerebral mutes represent the old palatals j, ś, h; e. g. rất (= rấj) m. ruler nom. s.; vípāt (= ví-pāś) f. a river; ṣất (= sấh) overcoming; á-vāt (= á-vāh-t) has conveyed (3. s. aor. of vah).

- 9. a. The dentals are original sounds, representing the corresponding IE. dentals. The mutes t and d, however, sometimes take the place of original s before s and bh respectively; e.g. á-vāt-sīs (AV.) aor. of vas dwell; mād-bhís inst. pl. of más month.
- b. The labials as a rule represent the corresponding IE. sounds. But b is very rarely inherited; the number of words containing this sound has, however, been greatly increased in various ways. Thus it often replaces p or bh in Sandhi and bh in reduplication; e.g. pi-bd-aná firm beside pad-á n. place; rab-dhá taken beside rábhante they take; ba-bhúva has been from bhū bc. There are also many words containing b which seem to have a foreign origin.
- 10. The nasals. Of the five nasals belonging to the corresponding five classes of mutes, only the dental n and the labial m appear independently and in any part of a word,

¹ z (=s or old palatal źh), the soft form of s, has always disappeared after cerebralizing d or dh and lengthening the preceding vowel.

² Though written as a short yowel the r is prospectfully long.

initially, medially, and finally; e.g. mātf f. mother, náman n. name. The remaining three are always dependent on a contiguous sound. The guttural n, the palatal n, and the cerebral n are never initial, and the last two are never final. The guttural n appears finally only when a following k or g has been dropped, as in stems ending in ne or nj and in those compounded with dfs; e.g. pratyán nom. s. of pratyáne facing; kī-dfn nom. s. of kī-dfs of what kind?

a. Medially n appears regularly only before gutturals; e. g. anká m. hook; ankháya embrace; ánga n. limb; jánghā f. leg. Before other consonants it appears only when k or g has been dropped; e. g. yun-dhi for yung-dhi (=yunj-dhi) 2. s. impv. of yuj join.

b. The palatal nasal occurs only before or after c or j, and before ch; e. g. páñca five; yaj-ñá m. sacrifice; váñchantu let them desire.

c. The cerebral n appears within a word only, either before cerebral mutes or replacing dental n after r, r, or s (either immediately preceding or separated from it by certain intervening letters); e.g. dandá m. staff; nr-nám of men; várna m. colour; uṣṇá hot; krámaṇa n. step.

d. The dental n is the commonest of the nasals; it is more frequent than m, and about three times as frequent as the other three taken together. As a rule it represents IE. n; but it also appears in place of the dental d or t, and of labial m before certain suffixes. It is substituted for d before the suffix 'na; and for d or t before the m of secondary suffixes; e.g. án-na n. food (from ad eat); vidyún-mant gleaming (vidyút f. lightning); mfn-maya earthen (mfd f. earth). It is substituted for m before t; before suffixal m or v; and before suffixal s or t that have been dropped as final; e.g. yan-trá n. rein (yam restrain); á-gan-ma, gán-vahi (aor. of gam go); á-gan (= á-gam-s, á-gam-t) 2. 3. s. aor. of gam go; á-yān (= á-yam-s-t) 3. s. aor. of yam restrain; dán gen. of dám house (= dam-s).

e. The labial m as a rule represents IE. m; e.g. naman, Lat. nomen. It is by far the commonest labial sound, being more frequent than the four labial mutes taken together.

f. The pure nasal. Distinct from the five class nasals is the pure nasal, variously called Anusvara and Anunasika, which always follows a vowel and is formed by the breath passing through the nose unmodified by the influence of any consonant. The former is usually written with a dot before consonants, the latter as w before vowels. The proper use of Anusvāra is not before mutes, but before sibilants and h (which have no class nasal). When final, Anusyara usually represents m, sometimes n (66 A 2). Medially Anusvara regularly appears before sibilants and h; e.g. vamsá m. reed; havimsi offerings; māmsá n. flesh; simhá m. lion. It usually appears before s, where it always represents m or n; e.g. mamsate 8. s. subj. aor. of man think; pimsanti beside pinásti from pis crush; kramsyáte fut. of kram stride. When Anusvāra appears before s or h (= IE. guttural or palatal) it represents the corresponding class nasal.

11. The semivowels. The semivowels y, r, l, v are peculiar in having each a vowel corresponding to it, viz. i, r, l, u respectively. They are called anta(h)sthā in the Prātišākhyas, or 'intermediate', as standing midway between yowels and consonants.

a. The semivowel y is constantly written for i before other vowels within the Veda itself. It also sometimes appears without etymological justification, especially after roots in -ā, before vowel suffixes; e. g. dá-y-i 3. s. aor. pass. of dā give. Otherwise it is based either on IE. i (= Gk. spiritus asper) or voiced palatal spirant y (= Gk. ζ); e. g. yá-s who (Gk. δ-s), yaj sacrifice (Gk. άγ-ιοs); but yas boil (Gk. ζέω), yuj yoke (Gk. ζυγ-). It is probably due to this difference of origin that yas boil and yam restrain reduplicate with ya in the perfect, bat yair sacrifice with its.

- b. The semivowel v is constantly written for u before other vowels within the Veda itself. Otherwise it seems always to be based on IE. u, that is, on a v interchangeable with u, but never on an IE. spirant v not interchangeable with u.
 - c. The semivowel r generally corresponds to IE. r, but also often to IE. 1. As Old Iranian invariably has r for both, it seems as if there had been a tendency to rhotacism in the Indo-Iranian period. In order to account for the Vedic relation of r to 1, it appears necessary to assume a mixture of three dialects: one in which the IE. r and 1 were kept apart; another in which IE. 1 became r (the Vedic dialect); and a third in which IE. r became L throughout (the later Māgadhī).

r is secondary when it takes the place of phonetic d (= z) as the final of stems in is and us before endings beginning with bh; e. g. havír-bhis and vápur-bhis. This substitution is due to the influence of external Sandhi, where is and us would become ir and ur.

- a. Metathesis of r takes place when ar would be followed by s or h + consonant. It appears in forms of drs see and srj send forth; e.g. drastum to see, samsrastr one who engages in battle; also in brahman m. priest, brahman n. devotion beside barhis n. sacrificial litter (from brh or barh make big); and in a few other words.
- d. The semivowel 1 represents IE. 1 and in a few instances IE. r. It is rarer than in any cognate language except Old Iranian, in which it does not occur at all. It is much rarer than r, which is seven times as frequent. A gradual increase of 1 is apparent in the RV.; thus in the tenth book are found the verbs mluc and labh, and the nouns lóman, lohitá, which in the earlier books appear as mruc sink, rabh seise, róman n. hair, rohitá red. This letter occurs eight times as often in the latest parts of the RV. as in the oldest; and it is seven times as common in the AV. as in the RV. It seems likely that the recorded Vedic dialect

was descended from an Indo-Iranian one in which rhotacism had removed every 1; but that there must have been another Vedic dialect in which IE. r and 1 were kept distinct, and a third in which IE. r became 1 throughout; from the latter two 1 must have found its way into the literary language to an increasing extent. In the oldest parts of the RV. there are no verbal forms preserving IE. 1, and only a few nouns: (u)loká m. free space, śloka m. call, and -miśla mixed.

a. In the later Samhitās 1 occasionally occurs both medially and finally for d; e. g. file (VS. Kaṇva) = fde (RV. fle); bál íti (AV.), cf. RV. bál itthá. In a good many words 1 is probably of foreign origin.

12. The sibilants are all voiceless, but there are various traces of the earlier existence of voiced sibilants (cp. 7a8; 8; 15, 2k). There is a considerable interchange between the sibilants, chiefly as a result of assimilation.

a. The palatal sibilant & represents an IE. palatal (mute or spirant). Besides being the regular substitute for dental s in external Sandhi before voiceless palatals (e. g. indras ca), it occasionally represents that sibilant within words by assimilation; e. g. śváśura (Lat. socer) father in-law; śaśá (IE. kaso) m. hare. Sometimes this substitution takes place, without assimilation, under the influence of allied words, as in késa m. hair beside késara (Lat. caesarics). It is also to some extent confused with the other two sibilants in the Samhitās, but here it interchanges much oftener with s than with s. Before s the palatal & becomes k, regularly when medial, sometimes when final; e. g. dṛk-ṣ-a-se 2. s. aor. subj. mid., and -dṛk[s] nom. s. from dṛś see.

b. The cerebral s is, like the cerebral mutes, altogether secondary, always representing either an original palatal or an original dental sibilant. Medially it represents the palatals s (= I-Ir. s) and j (= I-Ir. z) and the combination ks before the cerebral tenues t th (themselves produced from dental tenues by this s); e.g. nas-ta from nas be lost; mrs-ta 8. s. imps; from sand wines take the from take hew.

Medially it is regularly, and initially very frequently, substituted for dental s after vowels other than a and after the consonants k, r, s; e.g. tisthati from stha stand; su-sup-ur 3. pl. pf. from svap sleep; rsabha m. bull; uksan m. ox; varsa n. rain; havis-su in oblations; anu stuvanti they praise; go-sani winning cattle; divi san being in heaven.

Occasionally s represents dental s as a result of assimilation; e.g. sás six (Lat. sex); sát victorious nom. s. from sáh overcoming.

c. The dental s as a rule represents IE. s; e.g. ásva-s horse, Lat. equo-s; ás-ti, Gk. $\epsilon\sigma$ - $\tau\iota$. In Sandhi it is often replaced by the palatal s and still oftener by the cere-

bral ş.

13. The breathing h is a secondary sound representing as a rule the second half of an original guttural or palatal aspirate, but occasionally of the dental dh and the labial bh. It usually stands for palatalized gh, this origin being recognizable by the appearance of the guttural in cognate forms; e.g. hán-ti strikes beside ghn-ánti, jaghána; dudróha has injured beside drogha injurious. It sometimes represents an old palatal aspirate (= I-Ir. źh), as is recognizable by its being replaced as final or before t by a cerebral; e.g. váh-ati carries beside á-vāt has carried, ūdhá (= uz-dhá) for vah-tá. It stands for dh e.g. in gah-ate plunges beside gadhá n. ford; hi-tá placed beside dhi-tá from dhā put. It represents bh in the verb grah seize beside grabh. The various origins of h led to a certain amount of confusion in the groups of forms from roots containing that sound. Thus beside mugdhá, the phonetic past participle of muh be confused, appears mūdhá (AV.) bewildered.

14. Voiceless spirants. There are three such representing original final s or r. Visarjaniya has its proper place in pausa. Jihvamuliya (formed at the root of the tongue) is the guttural spirant and is appropriate before initial voiceless

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gutturals (k, kh). Upadhmānīya (on-breathing) is the bi-labial spirant f and appears before voiceless labials (p, ph). Visarjanīya may take the place of the latter two, and always

does so in the printed texts of the Samhitas.

15. Ancient pronunciation. As regards the pronunciation prevailing about 500 B.C. we have a sufficiently exact knowledge derived from the transcription of Sanskrit words in foreign languages, especially Greek; from the information contained in the old grammarians, Pāṇini and his school; and especially from the detailed statements of the Prātišākhyas, the ancient phonetic works dealing with the Saṃhitās. The internal evidence supplied by the phonetic changes occurring in the language of the texts themselves and the external evidence of comparative philology justify us in concluding that the pronunciation in the period of the Saṃhitās was practically the same as in Pāṇini's time. The only possible exceptions are a very few doubtful points. The following few remarks will therefore suffice on the subject of pronunciation:

1. a. The vowels. The simple vowels i, u and a were pronounced as in Italian. But a in the time of the Pratisakhyas was already sounded as a very short close neutral vowel like the u in English but. It is, however, probable from the fact that the metre hardly ever admits of a being elided after e and o in the RV., though the written text drops it in about 75 per cent. of the occurrences, that at the time when the hymns were composed the pronunciation of a was still open, but that, at the time when the Samhita text was constituted, the close pronun-

ciation was already becoming general.

The vowel r, now usually sounded as ri (an early pronunciation as shown by the confusion of r and ri in ancient inscriptions and MSS.), was in the Samhitas pronounced as a vocalic r, somewhat like the sound in the final syllable of the French chambre. It is described in the RWO Pratisakhya

as containing an r in the middle. This agrees with ere, the equivalent of r in Old Iranian.

The very rare vowel 1, now usually pronounced as lri, was in the Samhitas a vocalic 1, described in the RV. Pratisakhya as corresponding to 1 representing an original r.

b. The diphthongs e and o were already pronounced as the simple long vowels ē and ō in the time of the Prātiśākhyas; and that this was even the case in the Samhitās is shown by the fact that their Sandhi before a was no longer ay and av, and that the a was beginning to be elided after e and o. But that they represent the original genuine diphthongs ăi and ău is shown by the fact that they are produced in Sandhi by the coalescence of a with i and u.

The diphthongs ai and au are at the present day pronounced as ai and au, and were so pronounced even at the time of the Pratisakhyas. But that they etymologically represent ai and au is shown by their Sandhi.

- c. Lengthened vowels: The vowels i and u were often pronounced long before suffixal y; e.g. sū-yá-te is pressed (\sqrt{su}); janī-yánt desiring a wife (jáni); also before r when a consonant follows; e.g. gīr-bhís (but gír-as); a, i, u often become long before v; e.g. á-vidh-yat he wounded (a is augment); ji-gī-váms having conquered (\sqrt{ji}); rtá-van observing order (rtá); yá-vant how great; as compensation for the loss of a following consonant; e.g. gū-dhá for guh-tá (15, 2 k); they are also often pronounced long for metrical reasons; e.g. śrudhī hávam hear our prayer.
- d. Svarabhakti. When a consonant is in conjunction with r or a nasal, the metre shows that a very short vowel must often be pronounced between them; e.g. indra = indara; yajñá = yajaná sacrifice; gná = ganá woman.

A term used in the Prātiśākhyas and meaning 'vowel-part'.

² Described by the Prātiśāklıyas as equal to $\frac{1}{8}$, $\frac{1}{2}$, or $\frac{1}{2}$ mora in length and generally as equivalent to a in sound.

e. Loss of vowels. With very few exceptions the only vowel lost is initial a which, in one per cent. of its occurrences in the RV. and about 20 per cent. in the AV. and the metrical portions of the YV., is dropped in Sandhi after e and o. In a few words the disappearance of initial a is prehistoric; e.g. vi bird. (Lat. avi-s); santi they are (Lat. sunt).

f. Hiatus. In the written text of the Samhitas hiatus, though as a rule tolerated in diphthongs only, appears in Sandhi when a final s, y, v has been dropped before a following vowel; when final ī, ū, e of dual endings are followed by vowels; and when a remains after final e

and o.

Though not written, hiatus is common elsewhere also in the Samhitās: y and v must often be pronounced as i and u, and a long vowel or diphthong as two vowels, the original vowels of contractions having often to be restored both within a word and in Sandhi; e.g. jyéṣṭha mightiest as jyá-iṣṭha (= jyá-iṣṭha from jyā be mighty).

- 2. Consonants. a. The aspirates were double sounds, consisting of mutes followed by a breathing; thus k-h is pronounced as in 'ink-horn'; t-h as in 'pot-house'; p-h as in 'top-heavy'; g-h as in 'log-house'; d-h as in 'mad-house'; b-h as in 'Hob-house'.
- b. The gutturals were no doubt velars or sounds produced by the back of the tongue against the soft palate. They are described by the Pratisakhyas as formed at the 'root of the tongue' and at the 'root of the jaw'.
- c. The palatals c, j, ch are pronounced like ch in 'church', j in 'join', and ch in the second part of 'Churchill'.
- d. The cerebrals were pronounced somewhat like the so-called dentals t, d, n in English, but with the tip of the tongue turned farther back against the roof of the mouth. They include the cerebral 1 and 1h which in Rigvedic texts take the place of d and dh between vowels. The latter occurs medially only satisfic former finally also.

Examples are: ilā refreshment; turā-sal abhi-bhūtyójāh; á-sālha invincible.

e. The dentals in the time of the Pratisakhyas were post-dentals, being produced by the tongue, according to their description, at the 'root of the teeth' (danta-mula).

f. The class nasals are produced with organs of speech in the same position as for the formation of the corresponding mutes while the breath passes through the nose. The pure nasal, when called Anunasika, combines with the preceding vowel to form a single sound, a nasalized vowel, as in the French 'bon'; when called Anusvara (aftersound), it forms in combination with the preceding vowel two successive sounds, a pure vowel immediately followed by the pure nasal, though seeming to form a single sound, as in the English 'ba-ng' (where, however, the nasal is guttural, not pure).

g. The semivowel y is the voiced palatal spirant produced in the same place as the palatal vowel i. The semivowel v is described by the Pratisakhyas as a voiced labio-dental spirant. It is like the English v or the German w. The semivowel r must originally have been a cerebral, as is shown by its phonetic effect on a following dental n. By the time of the Pratisakhyas it was pronounced in other positions also. Thus the RV. Pratisakhya speaks of it as either post-dental or produced farther back (but not as cerebral).

The semivowel 1 is described in the Pratisakhyas as pronounced in the same position as the dentals, which means that it was a post-dental.

h. The sibilants are all voiceless. The dental s sounds like s in 'sin'; the cerebral s like sh in 'shun' (but with the tip of the tongue farther back); while the palatal is produced midway between the two, being the sibilant pronounced in the same place as the spirant in the German ich. Though the voiced sibilants z, ź (palatal = French j), 1819

z, zh (cerebral) have entirely disappeared, they have generally left traces of their former existence in the phonetic changes they have produced.

i. The sound h was undoubtedly pronounced as a voiced breathing in the Samhitas. The Pratisakhyas describe it as voiced and as identical with the second element of voiced aspirates (g-h, d-h, b-h). This is corroborated by the spelling of 1-h (= dh) beside of 1 (= d).

j. There are three voiceless spirants appearing only as finals. The usual one, called Visarjaniya in the Prätiśākhyas, is according to the Taittiriya Prätiśākhya articulated in the same place as the end of the preceding vowels. Its place may be taken by Jihvāmūliya before the voiceless initial gutturals k, kh; and by Upadhmāniya before the voiceless initial labials p, ph. These two are regarded by the RV. Prātiśākhya as forming the second half of the voiceless aspirates kh and ph respectively (just as h forms the second half of gh, bh, &c.). They are therefore the guttural spirant (Greek) χ and the bilabial spirant f respectively.

k. Loss of consonants. This is almost entirely confined to groups of consonants. When the group is final, all but the first element, as a rule, is dropped in pausa and in Sandhi (28). In initial consonant groups a sibilant is often lost before a mute; e. g. candrá shining beside ścandrá; stanayitnú m. beside tanayitnú thunder; tāyú m. beside stāyú thief; tr beside str m. star; pásyati sees beside spás m. spy, -spaṣ-ṭa seen. In a medial group the sibilants s and ṣ regularly disappear between mutes; e. g. á-bhak-ta, 3. s. aor. for á-bhak-ṣ-ṭa beside á-bhak-ṣ-i. A mute may disappear between a nasal and a mute; e. g. yun-dhí for yung-dhí.

a. Medially, voiced sibilants, the dental z, the cerebral z, and the palatal ź, have disappeared before the voiced dentals d, dh, and h, but nearly always leaving a trace of their former existence. Only in the two roots containing ā, CC-0. Prof. Satya Vrat Shastri Collection.

ās sit, śās order, the sibilant has disappeared without a trace: a-dhvam, śa-śa-dhi. But when a preceded the z the loss of the sibilant is indicated by e taking the place of az; e. g. e-dhi (for az-dhi) from as be; sed, perfect stem of sad sit for sazd; similarly in de-hi give (for daz-dhi) beside dad-dhi. When other vowels than a preceded, the z was cerebralized and disappeared after cerebralizing the following dental and lengthening the preceding vowel; thus á-sto-dhvam (= á-stoz-dhvam for á-sto-s-dhvam) 2. pl. aor. beside á-sto-ş-ta; similarly mīdhá n. reward (Gk. μισθό-s). Similarly the old voiced palatal ź disappeared after cerebralizing a following d or dh and lengthening the preceding vowel ; e. g. tā-dhi for taź-dhi (= tak-ş-dhi) from taks fashion; so-dhá for sas-dhá (= sak-s-dhá) beside sas-thá sixth. Still commoner is the loss of the old aspirated palatal 2h represented by h, which was dropped after cerebralizing and aspirating a following t and lengthening the preceding vowel; e.g. så-dhr for såh-tr conqueror from sah; gudhá concealed for guh-tá (from guźh-tá).

l. Haplology. When two identical or similar syllables are in juxtaposition, one of them is sometimes dropped; e.g. tuvī-rá[va]-vān roaring mightily beside tuvī-ráva; ir[adh]ádhyai inf. of iradh seek to win; ma-dúgha m. a plant yielding honey, beside madhu-dúgha shedding sweetness; śīrṣa-[sa]ktí f. headache.

CHAPTER II

RULES OF SANDHI OR EUPHONIC COMBINATION OF SOUNDS

16. Though the sentence is naturally the unit of speech, which forms an unbroken chain of syllables euphonically combined, it is strictly so only in the prose portions of the AV. and the YV. But as the great bulk of the Vedas is metrical, the editors of the Samhita text treat the hemistich (generally consisting of two Pādas or verses) as the euphonic unit, being specially strict in applying the rules of Sandhi between the verses forming the hemistich. But the evidence of metre supported by that of accent shows that the Pada is the true euphonic unit. The form which the final of a word shows varies according as it appears in pausa at the end of a Pada, or in combination with a following word within the With the former is concerned the law of finals in pausa, with the latter the rules of Sandhi. Avoidance of hiatus and assimilation are the leading principles on which the rules of Sandhi are based.

Though both are in general founded on the same phonetic laws, it is necessary, owing to certain differences, to distinguish external Sandhi, which determines the changes of final and initial letters of words, from internal Sandhi, which applies to the final letters of verbal roots and nominal stems when followed by certain suffixes and terminations.

a. The rules of external Sandhi apply with few exceptions (which are survivals from an earlier stage of external Sandhi) to words forming compounds, and to final letters of nominal stems before the case-endings beginning with consonants (-bhyām -bhis, -bhyas, -su) or before secondary (182, 2) suffixes beginning with any consonant except y.

A. External Sandhi.

Classification of Vowels.

- 17. Vowels are divided into
- A. 1. Simple vowels: a ā; i ī; u ū; r F; l.
 - 2. Guna vowels: a ā; e o ar al.
 - 8. Vrddhi vowels: ā ; ai ; au ; ār.1
- a. Guna (secondary quality) has the appearance of being the simple vowel strengthened by combination with a preceding a according to the rule (19a) of external Sandhi (except that a itself remains unchanged); Vrddhi (increase), of being the Guna vowel strengthened by combination with another a.2
- B. 1. Vowels liable to be changed into semivowels: i, $\bar{\imath}$; u, \bar{u} ; \bar{r}^3 and the diphthongs e, ai, o, au (the latter half of which is i or u): consonantal vowels.
- 2. Vowels not liable to be changed into semivowels (and only capable of coalescence): a, ā: unconsonantal vowels.

Combination of Final and Initial Vowels.

18. If the same simple vowel (short or long) occurs at the end of one word and the beginning of the next, contraction resulting in the long vowel is the rule in the written text of the Samhitäs. Thus ihásti = ihá asti; indrá = indra á; tvāgne = tvā agne; vìdám = ví idám; sūktám = su uktám.

¹ The Vrddhi form of 1 (which would be al) does not occur.

² In this vowel gradation, as Comparative Philology shows, the Guna vowel represents the normal stage, from which the simple vowel was reduced by loss of accent, while Yrddhi is a lengthened variety of Guna (5a). The reduction of the syllables ya, va, ra (which are parallel with the Guna stage) to the corresponding vowels i, u, r (5b) is termed Samprasāraņa (distraction).

 $^{^{3}}$ \bar{r} never appears under conditions rendering it liable to be changed into r (cp. 4a, p. 4).

⁴ r does not occur because rr never meet in the Samhitas, and final r does not even occur in the RV.

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- a. The contraction of ā+a and of ŭ+ŭ occasionally does not take place, even in the written text of the RV., both between the Pādas of a hemistich and within a Pāda; thus manīṣā agniḥ; manīṣā abhi; vīļū uta; su ūrdhvaḥ; and in a compound, su-ūtayaḥ.
 - b. On the other hand, the metre requires the contracted vowels of the written text to be restored in pronunciation. In such cases the restored initial is long by nature or position, while the preceding final, if long, must be shortened. Thus cāsāt is pronounced as ca āsāt; cārcata as ca arcata; māpéh as mā āpéh (for mā āpéh); mṛlatīdṛśe as mṛlati īdṛśe; yántindavah as yánti indavah; bhavantūkṣáṇah as bhavantu ukṣáṇah. When the first word is a monosyllable (especially ví or hí), the written contractions ī and ū are usually to be pronounced with hiatus; thus hìndra as hí indra.

19. a and ā

a. coalesce with the simple vowels $\tilde{1}^2$ and \tilde{u} to the Guna vowels e and o's respectively; e.g. ihéha = ihá iha; pitéva = pitá iva; ém = á īm; óbhá = á ubhá. They are never contracted to ar in the written text of the RV. or VS.; but the metre shows that the combination is sometimes to be pronounced as ar, for instance in the compound sapta-rsáyah the seven seers = saptarsáyah.

¹ Because of the prosodical rule that a long vowel is always shortened before another vowel. Cf. note 5.

² Occasionally ä + i remain uncontracted in the written text of the RV., as jyä iyam, pibä imam, ranaya iha.

³ This contraction is a survival because ē and ō are simple long vowels, but they were originally = ăi, ău.

⁴ But in many instances where the contraction is written, the original simple vowels must be restored with hiatus; thus subhágosán = subhágā uṣáḥ.

⁵ ā is always shortened or nasalized before r in the written text;
e. g. tátha riúh (for táthā); vipanyām rtásya (for vipanyā).
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b. coalesce with Guna vowels to Vrddhi; e.g. áibhin
 = á ebhin.¹

c. are absorbed by Vrddhi vowels; e.g. sómasyausijáh = sómasya ausijáh.

20. The simple consonantal vowels $\tilde{1}$ and \tilde{u} before dissimilar vowels or before diphthongs are regularly changed to the semivowels y and v respectively in the written text of the Samhitās; e. g. práty āyam = práti āyam; jánitry ajījanat = jánitrī ajījanat; á tv étā = á tú étā. But the evidence of the metre shows that this y or v nearly always has the syllabic value of $\tilde{1}$ or \tilde{u} . Thus vy \tilde{u} ; á \tilde{u} must be read as v1 v2 v3 v4 v4 v5.

a. Final r (which does not occur in the RV.) becomes r before a dissimilar vowel; an example is vijñātr ètát = vijñātr etát (ŚB.).

21. The Guna vowels e and o

a. remain unchanged before a,3 which is generally elided in the written text of the Samhitas, but according to the evidence of the metre, must almost invariably in the RV., and generally in the AV. and YV., be pronounced,5 whether written or not.6 In deváso aptúrah (i. 85) the a is both

¹ ă instead of contracting with e is sometimes nasalized before it: aminantam évaih (for a e); upásthām ékā (for ā e). Again ă is sometimes elided before e and o; as úp'eșatu (for a e), yáth'ohișe (for ā o).

² Because ī and ū are prosodically shortened before a following vowel (p. 22, note 1).

³ The exceptional treatment of e in stótava ambyam for stótavo ambyam is a survival showing that the Sandhi of e and o before a was originally the same as before other vowels.

In the RV. it is elided in about 75 per cent., in the AV. in about 66 per cent. of its occurrences.

^{* 6} In the RV. it must be pronounced in 99 per cent., in the AV. and the metrical parts of the YV. in about 80 per cent. of its occurrences.

^{• 6} The frequent elision of the a in the written text compared with its almost invariable retention in the original text of the RV., indicates a period of transition between the latter and the total elision of the post-Vedic period.

written and pronounced; in sūnávé 'gne (i. 1º) it must be restored as sūnáve i ágne.

- b. before every other vowel (or diphthong) would naturally become ay and av (the form they assume within a word), but the former drops the semivowel throughout, while the latter does so only before ŭ; e.g. agna ihá (for agnay); váya ukthébhih (for váyav); but váyav á yāhi.
- 22. The Vṛddhi vowels ai and au are treated before every vowel (including a) or diphthong exactly in the same way as e and o before vowels other than a. Thus ai becomes ā (through āy) throughout, but au only before ǔ ² (through āv); e. g. tásmā akṣi (for tásmāy), tásmā indrāya; sujihvá úpa (for sujihváv), but táv á, táv indrāgnī.
- a. The (secondary) hiatus caused by the dropping of y and v in the above cases (21 b and 22) as a rule remains. But further contraction is sometimes actually written in the Samhitās; e.g. sártavájáu for sártavá ājáu (through sártaváy for sártavái); vásáu for vá asáu (through váy for vái). Sometimes, again, the contraction, though not written, is required by the metre. Thus ta indra must be pronounced as tendra, and goṣṭhá úpa (AV.) for goṣṭhé úpa (through goṣṭháy) as goṣṭhópa.

Irregular Vowel Sandhi.

23. Vṛddhi instead of Guṇa results from the contraction of a. the preposition a (in the AV. and VS.) with initial ṛ in arti = a ṛti and in archatu = a ṛchatu. In the case of the latter verb, the TS. extends this contraction to prepositions ending in a: upārchati = upa ṛchati and avārchati = ava ṛchati.

¹ Because e and o were originally = ai and au.

This is also the Sandhi of the AB. and KB.
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- b. The preposition prá (in the RV.) with initial i in práisayúr = prá isayúr.
- c. The augment a with the initial vowels i, u, r; e.g. áichas 2. s. impf. of is wish; áunat 3. s. impf. of ud wet; árta 3. s. aor. of r go.

Absence of Vowel Sandhi.

- 24. The particle u is unchangeable in pronunciation before vowels, though as a rule written as v after a consonant; e.g. bhá u amsáve, but ávéd v indra. When it combines with the final \ddot{a} of a particle to o, in $\ddot{b} = \ddot{a}$ u, \ddot{a} tho $= \ddot{a}$ tha u, ut $\ddot{b} = \ddot{a}$ u, $\ddot{b} = \ddot{a}$ u, it remains unchanged even in the written text; e.g. \ddot{a} tho indraya.
- 25. a. The $\bar{\imath}$ and \bar{u} of the dual (nom. acc.) never change to y and v. This dual $\bar{\imath}$ is never to be pronounced short, but the \bar{u} sometimes is; e.g. hár $\bar{\imath}$ (\smile -) rtásya, but sādh \bar{u} (\smile -) asmai. This $\bar{\imath}$ may remain before i, as in hár $\bar{\imath}$ iva, but in several instances the contraction is written, as in ródas $\bar{\imath}$ mé = ródas $\bar{\imath}$ imé, while in several others, though not written, it must be pronounced.
- b. The rare locatives singular in ī and ū are also regularly written unchanged in the RV., but they seem always to be treated as prosodically short.
- c. The ī of the nom. plur. m. (of the pronoun asáu) amí is always given as unchangeable in the Pada text (amí iti), but it never happens to occur before a vowel in the RV.

¹ This is perhaps a survival of a prehistoric contraction of ā (the original form of the augment) with i, u, r to āi, āv, ār.

² The term applied by the native phoneticians to unchangeable vowels is pragrhya separated. Such vowels are indicated in the Pada text by an appended iti. u is always there written in its lengthened and nasalized form as um iti.

³ It is occasionally written unchanged in its lengthened form even after a consonant, as tâm û akravan.

Except védy asyám, to be pronounced védi asyám.

- a. The ī of the nom. s. in pṛthivi, pṛthu-jṛayī, samrājñī rarely, of the instr. susamī once, and of the instr. ūti often, remains unchanged before vowels; 1 e. g. samrājñī adhi, susamī abhūvan.
- 26. The diphthong e is unchangeable in various nominal and verbal forms.
- a. The e of the nom. acc. dual (= a+ī), fem. and neut. of a stems, is not liable to Sandhi; e.g. ródasī ubhé ṛghāyámāṇam.
- b. The verbal dual e 3 of the 2. 3. pres. and perf. mid. never combines, though it is nearly always prosodically shortened; e. g. parimamnáthě asmán.
 - c. The e of the locative of the pronominal forms tvé in thee, asmé in us, yuşmé in you are unchangeable; e.g. tvé it; asmé āyuḥ; yuşmé itthá.

Combination of Final and Initial Consonants.

27. The external Sandhi of consonants is primarily and almost exclusively concerned with the assimilation of a final to a following initial sound. Since the Sandhi of final consonants generally speaking starts from the form they assume in pausä, it is necessary to state the law of allowable finals at the outset. That law may be formulated as follows: only unaspirated hard mutes, nasals, and Visarjaniya are tolerated, and palatals are excluded, as finals. By this law the thirty-nine consonants classified in § 3 are reduced to

¹ The unchangeableness of the vowel here being only occasional is not indicated with iti in the Pada text.

² Except dhisnyemé for dhisnye imé, as it is also probably to be pronounced.

³ Under the influence of the nominal dual e; for there was originally no difference between this dual e and any other e in middle forms, such as the dual vahe, sing. te, and the plur. ante.

⁴ Also used as dat. in the RV.

⁵ They are always written with iti in the Pada text.

Final n and r are, however, to a considerable extent treated not on the basis of their pausal form, but of etymology.

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the following eight as permissible in pausä:—k, n; t; t, n; p, m; Visarjanīya.

The aspirate and soft mutes (3 b) are eliminated, leaving only hard unaspirated mutes to represent them. The palatals $(3 b \beta)$, including (3 c), and (3 c), are replaced by k or (5 c) in (5 c).

- s (8 d) is replaced by t, s (8 d) and r (8 c) by Visarjaniya. The nasal r (8 b γ) and the three semivowels r, 1, r (8 c) do not occur.
- 28. The rule is that only a single consonant may be final. Hence all but the first of a group of consonants must be dropped; e.g. ábhavan 3. pl. impf. were (for ábhavant); tán acc. pl. those (for táns); tudán striking (for tudánts); prán forward (through pránk for pránc-s); áchān 3. s. aor. has pleased (for áchantst).
- a. k, t, or t, when they follow an r and belong to the root, are allowed to remain; e.g. vark 8. s. aor. of vrj bend (for vark-t); urk nom. s. of urj strength; a-mart 8. s. impf. of mrj wipe; a-vart 8. s. aor. of vrt turn; su-hart nom. s. of suhard friend.
- a. There are seven instances in the Samhitäs in which a suffixal s or t is retained instead of the preceding radical consonant. (1) s thus appears in the following four nominatives sing.: sadha-mās beside sadha-māt (for sadha-mād-s) companion of the feast; ava-yās (for ava-yāj-s) f. sacrificial shars; āvayās (for āvayāj-s) m. a kind of priest; puro-dās sacrificial cake (for puro-dāś-s).² (2) s or t similarly appears in the following four singular verbal preterite forms: á-yā-s (for á-yaj-s) beside a-yāt 2 s. aor. of yaj sacrifice; á-srās (for á-sraj-s) 2. s. aor. of srj emit; á-bhanas (for á-bhanak-s) 2. s. impf. of bhañj break; and á-srat (for a-sras-t) 3 S. s. aor. of sras fall.

¹ The only instance of a suffix remaining after r is in dar-t 3. s. aor. of dr cleave beside á-dar 2. s. (for á-dar-s).

The s is probably due to the analogy of nominatives, like mas moon, dravino-da-s wealth-giver, &c.
The appearance of s or t here is due to the beginnings of the

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Classification of Consonants.

29. The assimilation, of which the application of the rules of consonant Sandhi consists, is of two kinds. It is concerned either with a shift of the phonetic position in which a consonant is articulated, or with a change of the quality of the consonant. Hence it is necessary to understand fully the classification of consonants from these two aspects. In § 3 b c d (cp. 15, 2b-h) an arrangement according to the place of articulation is given of all the consonants except four, the breathing h and the three voiceless spirants, which are phonetically described in § 15, 2ij.

a. Contact of the tongue with the throat produces the gutturals, with the palate the palatals, with the roof of the mouth the cerebrals, with the teeth the dentals, while contact between the lips produces the labials.

b. In forming the nasals of the five classes, the breath partially passes through the nose while the tongue or the lips are in the position for articulating the corresponding tenuis. The real Anusvara is formed in the nose only, while the tongue is in the position for forming the particular vowel which the Anusvara accompanies.

c. The semivowels y, r, l, v are palatal, cerebral, dental, and labial respectively, pronounced in the same position as the corresponding vowels i, r, l, u, the tongue being in partial contact with the place of articulation in the first three, and the lips in partial contact in the fourth.

d. The three sibilants are hard spirants produced by partial contact of the tongue with the palate, roof, and teeth respectively. There are no corresponding soft sibilants (English z, French j), but their prehistoric existence may be inferred from various phenomena of Sandhi (cp. 15, 2ka).

tendency to normalize the terminations so as to have s in the 2. s. and t in the 3. s. Some half-dozen examples of this have been found in the Brāhmaņas; e.g. å-ves 2. s. impf. (= å-ved-s) from vid know.

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e. h and h are respectively soft and hard spirants produced without any contact, and articulated in the position of the vowel that precedes or follows. h occurs only before soft letters, h only after vowels and before certain hard letters.

30. Quality of consonants.

Consonants are

1. either hard (surd, voiceless): k kh, c ch, t th, t th, p ph; śs; h h h (3);

or soft (sonant, voiced): all the rest (8) (besides all the

vowels and diphthongs).

2. either aspirated: kh gh, ch jh, th dh lh, th dh, ph bh, h h h, ś s s;

or unaspirated: all the rest.

Hence the change of c to k is a change of the position of articulation (palatal to guttural), and that of c to j is a change of quality (hard to soft); while the change of c to g (hard palatal to soft guttural) or of t to j (hard dental to soft palatal) is one of both position and quality.

31. It is essential to remember that consonant Sandhi cannot be applied till finals have been reduced to one of the eight allowable sounds (27). The latter are then modified without reference to their etymological value (except partially in the case of n and Visarjaniya). Only six of these allowable finals occur at all frequently, viz. k, t, n, p, m, and Visarjaniya, while the cerebral t and the guttural n are rare.

I. Changes of Quality.

32. A final consonant (that is, a mute or Visarjanīya) is assimilated in quality to the following initial, becoming soft before soft initials, and remaining hard before hard initials (consonants).

Hence final k, t, t, p before vowels and soft consonants become g, d, d, b respectively; e.g. arvág rádhah (through arvák for arvác); havyavád juhväsyah (through -vát for -váh); sál urvíh (through sát for sás: cp. $3\ b\ \gamma$); gámad

vájebhih (for gámat); agnid rtayatáh (through agnit for agnidh); tristúb gayatrí (through tristúp for tristúbh); abjá (for ap-já).

- 33. Final k, t, t, p before n or m may, and in practice regularly do, become the nasal of their own class; e.g. práṇan mártyasya (through práṇag for práṇak); virấṇ mitrắváruṇayoḥ (through viráḍ for viráṭ); ṣáṇ-ṇavati (TS.) (through ṣáṭ-) for ṣáṣ-navati; āsīn nó (through āsīd for āsīt); tán mitrásya (for tád); trikakúm nivártat (through trikakúb for trikakúp from trikakúbh).
- 34. Final t becomes 1 through d; e.g. ángāl lómnah (for ángāt).
- 35. Since the nasals have no corresponding hard sounds, they remain unchanged in quality before initial hard sounds. The guttural i, which is rare, remains otherwise unmodified also (cp. 52); but it may before sibilants insert a transitional k, e.g. pratyánk sá beside pratyán sá. Final m is liable to change of position before all consonants (42). Final dental n is liable to change before vowels (42, 52), palatals, dentals, the semivowel 1, and sometimes p (40).
- 36. The dental nasal n remains unchanged before (1) the gutturals k, kh, g, gh; (2) the labials p,² ph, b, bh, m; (3) the soft dentals d, dh, n; generally also before t (40, 2); (4) the semivowels y, r, v, and the breathing h; (5) the cerebral and the dental sibilants s and s.
- a. Before s and s a transitional t may be inserted, e.g. áhan-t sáhasā; tán-t sám.

II. Changes of Position.

37. The only four final consonants (27) liable to change of position are the dental t and n, the labial m, and Visarjaniya.

¹ The palatal and cerebral nasals, as has already been stated, do not occur as finals.

² Before p it sometimes becomes mh; cp. 40, 5.

- a. The two dentals become palatal before palatals.1
- b. Visarjaniya and m adapt themselves to the phonetic position of the following consonant.

1. Final t.

38. Final t before palatals (c, j, ch, ś) is changed to a palatal (c or j); e.g. tác cákṣuḥ for tát cákṣuḥ; yātayáj-jana for yātayát-jana; rohíc chyāvá for rohít śyāvá.

2. Final n.

- 39. Final n before vowels is changed, after a long vowel, to Anusvāra: if the preceding vowel is ā, to m, if it is ī, ū, ē, to m; a e, g, sárgām iva for sárgān; vidvām agne for vidvān; paridhim áti for paridhin; abhisūm iva for abhisūn; nɨm abhi for nɨn.
- 40. 1. Final n before all palatals that occur becomes palatal ñ; e.g. ūrdhváñ caráthāya for ūrdhván; táñ juşethām for tán; vajriñ śnathihi for vajrin; but since before ś a transitional t may be inserted, vajrnt śnathihi may (through vajriñc 5 śnathihi) become vajrñ chnathihi.
- a. Before c the palatal sibilant is sometimes inserted in the RV., the preceding n then becoming Anusvara. This

² On the change of s to ch after c see 53.

4 mr occurs only once, otherwise remaining unchanged as m, because two r sounds are avoided in the same syllable (of. Vedic

Grammar, § 79).

⁵ That is, t before á becomes c (38).

6 That is, after c initial s may become ch (58).

¹ Final dentals never come into contact with initial cerebrals in the Samhitas. No initial cerebral mutes occur in the RV., and even the cerebral sibilant a occurs only in sas six and its compounds, and once in sat for sat from sah.

³ Both m and mr here represent original as through mh, the Sandhi of h being here the same as that of āh ih ūh rh before vowels. ān in un remain unchanged at the end of a Pāda (as being in pausā) before a vowel; e. g. devayānān tandrah (i. 727).

⁷ There are no examples of the inserted sibilant before ch in the Samhitäs.

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insertion takes place, only when the sibilant is etymologically justified, almost exclusively (though not without exception even here?) before ca and cid; e.g. anuyājāms ca, amenāms cit. In the later Samhitās the inserted sibilant becomes commoner, occurring even where not etymologically justified.

- 2. Final n usually remains unchanged before dental .t,⁴ e.g. tvávān tmánā; but the dental sibilant is sometimes inserted in the RV., the preceding n then becoming Anusvāra. This insertion takes place, only when the sibilant is historically justified; e.g. āvádams tvám (for āvádan). In the later Samhitās the inserted sibilant becomes commoner, occurring even where not etymologically justified.³
- 8. Final n before initial 1 always becomes nazalized 1; e.g. jigīvāl laksam.
- 4. Though final n generally remains unchanged before y, r, v, h (86, 4), ān, īn, ūn sometimes become ām, īmr, ūmr as before vowels (39); e.g. deván havāmahe; but svávām yātu (for svávān); dadvám vā (for dadván); pívo-annām rayivfdhah (for annān); paņímr hatam (for paņín); dásyūmr yónau (for dásyūn).
- 5. Final n when etymologically representing ns sometimes becomes mh before p (36, 2); thus nṛmh pāhi (for nṛm); nṛmh pātram; svátavāmh pāyúh (for svátavān).

3. Final m.

41. Final m remains unchanged before vowels; e.g. agnim Ile I praise Agni.

¹ That is, in the nom. s. and acc. pl. m., which originally ended in ns.

² E.g. paśúń ca sthätŕň carátham (i. 726).

³ As in the 3. pl. impf., e. g. abhavan (originally abhavan-t) and the voc. and loc. of n stems, e. g. rajan (which never ended in a).

⁴ No initial th occurs in the RV.

a. In a very few instances the m is dropped and the vowels thereupon contract. This Sandhi is mostly indicated by the metre only: thus rāṣṭrām ihā must be pronounced rāṣṭrāhā. It is very rarely written, as in durgāhaitāt for durgāham etāt. The Pada text, however, neither here (durgāhā etāt) nor elsewhere analyses a contraction in this way.

42. Final m before consonants is changed

1. before the semivowel r, the three sibilants s, s, s and the breathing h to Anusvāra; e.g. hótāram ratnadhātamam (for hótāram); várdhamānam své (for várdhamānam); mitrám huve (for mitrám).

2. before y, 1, v it becomes nasalized y, 1, v; but the printed texts regularly use Anusvāra instead; e.g. sám

yudhi; yajñám vastu.3

- 3. before mutes it becomes the class nasal, and n before n⁵; e.g. bhadrán karişyási; tyáñ camasám; návan tyáṣṭuḥ; bhadrán naḥ. Most MSS. and the printed texts, however, represent this assimilated m by Anusvara⁶; e.g. bhadrám kariṣyási; tyám camasám; návam tváṣṭuḥ; bhadrám naḥ.
- c. This Sandhi is identical with that of n before the palatals c, j, ch (40) and the soft dentals d, dh, n (86, 8), and of t before n (88).

2 The Taittirīya Prātišākhya allows the optional use of Anusvāra

before these semivowels.

4 Before labials it of course remains.

⁵ This assimilation before n being identical with that of d, led to ambiguity in some instances and consequent wrong analysis by the Padapatha.

6 Max Müller in his editions prints Anusvara throughout, even before labials; Aufrecht has Anusvara except before labials, where

he retains m.

¹ Anusvāra seems to have been used originally before the sibilants and h only. Compounds like sam-raj show that m originally remained unchanged before r (49 b).

³ Forms with internal m like yam-yámāna and ápa-mlukta show that m originally remained unchanged in external Sandhi before y and 1; and forms like jagan-ván (from gam go) point to its having at one time become n before v in Sandhi.

4. Final Visarjanīya.

43. Visarjanīya is the spirant to which the hard s and the corresponding soft r are reduced in pausa. If followed

by a hard sound,

1. a palatal (c, ch) or a dental (t) mute, it becomes the corresponding sibilant; e. g. deváś cakṛmá (through deváḥ for devás); púś ca (through púḥ ca for púr ca); yás te (for yáḥ); áṇvībhis tánā (for -bhiḥ).

- a. Visarjanīya, if preceded by i and u, before dental t often becomes cerebral s, which cerebralizes the following initial t to t. In the RV. this occurs chiefly, and in the later Vedas only, before pronouns; c.g. agnis te; krātus tām; also nākis tanūsu. In compounds this change takes place in all the Samhitās; e.g. dūs-ṭara hard to pass.²
- 2. a guttural (k, kh) or labial (p, ph) mute, it either remains or becomes Jihvāmūlīya (h) before the gutturals and Upadhmānīya (h) before the labials; e.g. víṣṇoḥ kármāṇi (for víṣṇos); indraḥ páñca (for indras); punaḥ-punaḥ (for punar); dyáuḥ pṛthivi.
- a. After a it often, in the RV., becomes s, and s after i, u, r; s e.g. divás pári; pátnīvatas kṛdhi; dyáus pitā. In compounds this change takes place regularly in all the Samhitas; e.g. paras-pá far-protecting; havis-pá drinking the offering; dus-kṛt evil-doing, dus-pád evil-footed.
- 3. a simple sibilant, it either remains or is assimilated; e.g. vaḥ śivátamaḥ or vaś śivátamaḥ; dévīḥ ṣáṭ or dévīṣ ṣáṭ; naḥ sapátnāḥ or nas sapátnāḥ; púnaḥ sám or púnas sám.⁴ Assimilation is undoubtedly the original Sandhi;

¹ This combination (in which Visarjaniya represents original r) is contrary to etymology, but is universal in sentence Sandhi and is subject to only two exceptions in compounds: svar-cakşas and svarcanas.

² The only exception in the RV. is catus-trimsat thirty-four.

³ This treatment before gutturals and labials corresponds to that before t (1 a), and was doubtless the original one in sentence Sandhi.

⁴ This combination (in which Visarjanīya represents original r), though contrary to etymology, is universal in external Sandhi; but

but the MSS. usually employ Visarjanīya and European editions regularly do so.

a. Before a sibilant immediately followed by a hard mute, a final Visarjanīya is dropped; e.g. mandibhi stómebhih (through mandibhih for mandibhis); du-stuti f. ill-praise (for dus-stuti). The dropping is prescribed by the Prātišākhyas of the RV., the VS., and the TS., and is applied by Aufrecht in his edition of the RV.

Before a sibilant immediately followed by a nasal or semivowel,
 a final Visarjanīya is optionally dropped;
 e.g. kṛṭa śrávaḥ (for kṛṭaḥ);

ni-svaram (through nih- for nis-).

44. Visarjanīya (except after a or ā) before a soft sound (vowel or consonant) is changed to r; e.g. fṣibhir íḍyaḥ (through fṣibhiḥ for fṣibhis); agnír hótā (through agníḥ for agnís); paribhūr ási (through -bhūḥ for -bhūs).

45. 1. The final syllable āḥ (= ās) drops its Visarjanīya before vowels or soft consonants; e.g. sutā imé (through sutāḥ for sutās); víśvā ví (through víśvāḥ for víśvās).

2. The final syllable ah (= as)

a. drops its Visarjanīya before vowels except a; e.g. khya á (through khyaḥ for khyas).

b. before soft consonants and before a, is changed to o, after which a may be elided (21 a); e.g. indavo vām (through indavah for indavas); no áti (through nah for nas) or no 'ti.

46. The final syllables ah (= ar) and āh (= ār), in the comparatively few instances in which the Visarjanıya represents an etymological r, do not form an exception (45) to the general rule (44); e.g. prātár agnih; punar nah; svàr druháh; vár avāyatí.

in compounds the original r frequently remains; e.g. vanar-sád, dhūr-sád, &c. This survival shows that r originally remained before sibilants in sentence Sandhi.

¹ r is original in dvår door, vår protector, vår water; åhar day, uşår dawn, üdhar udder, vådhar weapon, vånar wood, svår light; antår within, avår down, punar again, prätår early; the voc. of r stems, e. g. bhråtar; the 2. 8. s. of past tentes from roots in r, e. g. ävar, from vr cover.

47. r followed by r is always dropped, a preceding short vowel being lengthened; e.g. púnā rūpāņi for púnar.

48. The three pronouns (nom. m. s.) sáh that, syáh that, esáh this, drop the Visarjanīya before all consonants; e.g. sá vánāni, syá dūtáh, esá tám. The Visarjanīya is here otherwise treated regularly; at the end of a Pāda, e.g. padīṣtá sáh i cakra eṣáh i, and before vowels, e.g. só apáh, eṣó asura, eṣó mandan (for amandan); sá óṣadhīh, eṣá índrah.

a. sá, however, generally combines in the RV. with a following vowel; e.g. sásmai for sá asmai; séd for sá id; sáuṣadhīḥ for sá óṣadhīḥ.

Sandhi in Compounds.

49. The euphonic combination at the junction of the members of compounds is on the whole subject to the rules prevailing in external Sandhi. Thus the evidence of metre shows that contracted vowels are often to be pronounced with hiatus when the initial vowel of the second member is prosodically long (cp. 18 b); e.g. yuktá-aśva (for yuktáśva) having yoked horses, devá-iddha kindled by the gods (for devéddha), ácha-ukti (for áchokti) invitation.

Compounds have, however, preserved many archaisms of Sandhi which have disappeared from Sandhi in the sentence.

a. In vis-pati lord of the house and vis-patni mistress of the house & remains instead of the t4 required by external Sandhi.

b. In sam-raj sovereign ruler m appears instead of the Anusvara required before r (42, 1), as in sam-rajantam.

In a few instances o appears instead of ā (= ar) under the influence of ah as the pausal form of neuters in as; e. g. údho romasám (for údhā=údhar); also in the compound aho-rātrá for ahā-.

² sáh, however, twice retains it in the RV.; sáh páliknih (v. 24) and sás táva (viii. 3816) for sáh.

s syah never occurs in the RV. before a vowel or at the end of a Pada.

vis-pati hason post Vedis Sanskij bocome vitpati.

- c. A group of compounds formed with dus ill as first member combine that adverb with a following d and n to dū-d (= duz-d) and dū-n (= duz-n) instead of dur-d and dur-n:¹ dū-dábha (for dus-dábha) hard to deceive, dū-dás not worshipping (for dus-dás), dū-dhí malevolent (for dus-dhí); dū-pása hard to attain (for dur-nása), dū-pása (for dus-nása) hard to attain and hard to destroy.
- d. Final (etymological) r in the first member is preserved in the RV. before hard sounds where the rules of external Sandhi require Visarjaniya or a sibilant (43): vār-kāryā producing water; svār-cakṣas brilliant as light; pūr-pati lord of the stronghold, svār-pati lord of heaven; vanar-sād and vanar-ṣād sitting in the wood, dhūr-ṣād being on the yoke; svar-ṣā winning light; svār-ṣāti acquisition of light.² The VS. also has ahar-pāti lord of day, and dhūr-ṣāh bearing the yoke.³
- e. Radical stems in ir, ur mostly lengthen their vowel before con sonants (as they do within the simple word); 2 e.g. dhur-sad being on the yoke, pur-yana leading to the fort. 4
- 50. Compounds further often contain archaisms which though still existing in external Sandhi are obsolescent and disappear entirely in later periods of the language.
- a. In six compounds scandrá bright retains its old initial sibilant in the second member; e.g. ásva-scandra brilliant with horses, puru-scandrá very brilliant. As an independent word it is, excepting three occurrences in the RV., invariably candrá.
- b. A final s of the first member or an initial s of the second member is cerebralized; e. g. dus-tara hard to cross, duh-saha hard to resist.

¹ But dur- the form required by the later external Sandhi is already commoner in the RV.; e.g. dur-dfsika, dur-naman.

² Nouns ending in radical r retain the r before the ending su of the loc. pl. ; gīr-sú, dhūr-sú, pūr-sú.

³ External Sandhi gradually encroaches here in the later Samhitäs; e. g. svah-pati in the SV.

⁴ But gir retains its short vowel in gir-vanas fond of praise and gir-vahas praised in song.

⁵ How nearly extinct scandrá is as an independent word is indicated by the fact that in the analysis of its six compounds it always appears as candrá in the Padapāțha.

⁶ In post-Vedic Sanskrit only dustara, duḥsaha.

c. A dental n in the second member is cerebralized after r, r, s in the first member:

a. almost invariably, whether initial, medial, or final in a root, when a verbal derivative is compounded with a preposition that contains r; e. g. nir-nij f. bright garment, pari-hnuta denied, prān-a m. breath; and

even in suffixes, as pra-yana n. advance (from ya go).

β. predominantly in other compounds when the second member is a verbal noun; e.g. grāma-ní chief of a village, dur-gắni dangers, pitryắna trodden by the fathers, rakṣo-hán demon-slaying; but puro-yắvan beside prātar-yắvan going out early. Cerebralization never takes place in -ghn the weak form of -han killing; nor in akṣā-náh tied to the axle, kravya-vāhana conveying corpses, carma-mná tanner, yuṣmā-nīta led by you.

- γ. less regularly when the second member is an ordinary (non-verbal) noun; e.g. urū-ṇasā broad-nosed, prā-ṇapāt great-grandson; but candrā-nirṇij having a brilliant garment, pūnar-nava again renewed.
- d. The final vowel of the first member is often lengthened, especially before v; e.g. anná-vṛdh prospering by food. This is often due to an old rhythmical tendency (also appearing in the sentence) to lengthen a vowel before a single consonant between two short syllables; e.g. rathā-sáh able to draw the car.
- e. Final ā or ī of the first member is often shortened before a group of consonants or a long syllable; e. g. úrņamradas soft as wool (úrṇā); pṛthivi-ṣṭhā standing on the earth (pṛthiví); amīva-cātana driving away disease (ámīvā).

Doubling of Consonants.

51. The palatal ch etymologically represents a double sound and metrically lengthens a preceding short vowel. For the latter reason the RV. Prätiśākhya prescribes the doubling of ch (in the form of cch) after a short vowel, and, as regards long vowels, after á only, when a vowel follows. This rule is followed by Max Müller in his editions of the RV.; e.g. utá cchadíh, ā-cchád-vidhāna, but me chantsat.

¹ The Vedic MSS. almost invariably write the simple ch, and this practice is followed by Aufrecht in his edition of the Rigveda and L. v. Schroeder in his edition of the MS. It is also followed in the present work. CC-0. Prof. Satya Vrat Shastri Collection.

- 52. Before vowels final n and n, if preceded by a short vowel, are doubled; e.g. kīdfnn indrah; áhann indrah. Though the nasal is always written double, the metre shows that this rule is only partially applied as regards pronunciation in the RV.
- a. The compound vrsan-asvá with stallions as steeds (n=n) is an exception.

Initial Aspiration.

- 53. After a final c, initial s regularly becomes ch; e.g. yác chaknávāma for yád saknávāma.
- a. The same change occasionally takes place after t; thus vípāt chutudrí (for śutudrí); turāṣāt chuṣmí (for śuṣmí).
- 54. Initial h, after softening a preceding k, t, t, p, is changed to the soft aspirate of that mute; e.g. sadhryag ghita for hita; avad dhavyani for avat havyani; sidad dhota for sidat hota.
- 55. If gh, dh, bh, or h are at the end of a (radical) syllable beginning with g, d, or b, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation; e.g. from dagh reach the 8. s. injunctive is dhak (for dagh-t); -búdh waking becomes -bhút; dúh milking becomes dhúk.

B. Internal Sandhi.

56. The rules of internal Sandhi apply to the finals of roots and nominal and verbal stems before all endings of declension (except those beginning with consonants of the middle stem: 78 a) and conjugation, before primary suffixes (182, 1) and before secondary suffixes (182, 2) beginning with a vowel or y. Many of these rules agree with those of external Sandhi. The most important of those which differ from external Sandhi are the following:

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¹ This is not really compensation but the survival of the original initial aspiration of such roots, which was lost owing to the avoidance of an aspirate at the beginning and end of the same syllable. Hence when the final aspirate disappeared, the initial returned.

Final Vowels.

57. In many cases before a vowel \bar{i} is changed to iy; u and \bar{u} to uv; e.g. $dh\bar{i}+e=dhiy-\acute{e}$ dat. s. for thought; $bh\bar{u}+i=bhuv-\acute{i}$ on earth; $yu-yuv-\acute{e}$ has joined ($\checkmark yu$).

58. Final r before y becomes ri (154, 3); e. g. kr make: kri-yáte 3. s. pres. pass. is done. Final r before consonant terminations is changed to īr, after labials to ūr; e. g. gr swallow: gīr-yáte is swallowed, gīr-ņá swallowed; pr fill:

pūr-yáte is filled, pūr-ņá filled.

59. e, ai, o, au are changed before suffixes beginning with vowels or y to ay, $\bar{a}y$, av, $\bar{a}v$ respectively; e.g. $\dot{s}e+u=\dot{s}ay-\dot{u}$ lying; $rai+e=r\bar{a}y-\dot{e}$ for wealth; $go+e=g\dot{a}v-e$ for a cow; $nau+i=n\bar{a}v-i$ in a boat; $go+ya=g\dot{a}v-ya$ relating to cows.

Final Consonants.

- 60. The most notable divergence from external Sandhi is the unchangeableness of the final consonants (cp. 32) of roots and verbal or nominal stems before suffixes and terminations beginning with vowels, semivowels and nasals (while before other letters they usually follow the rules of external Sandhi); e.g. vác-ya to be spoken, duras-yú worshipping, yásas-vat glorious; vác-mi I speak (but vákti speaks); voc-am I will speak, papre-yāt would mix; práñc-ah nom. pl. forward.
- a. Before the primary suffix na, d is assimilated; e. g. án-na n. food (for ad-na), chin-ná cut off (for chid-na); and before the secondary suffixes mant and maya, t and d; e.g. vidyún-mant accompanied by lightning (vidyút) and mṛn-máya consisting of clay (mṛd). In the nominal case-form ṣaṇ-ṇām (for ṣaṭ-nām) of six (ṣáṣ) the final t is assimilated.
- 61. Nominal or verbal stems ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (28). The final consonant that remains is then treated according to the rules of external

Sandhi. Thus pranc+s nom. s. forward becomes prance (the s being first dropped, the palatals being changed to gutturals by 27, and the k being then dropped by 28); similarly a-doh+t =á-dhok he milked (55).

62. Aspirates followed by any sounds except vowels, semivowels or nasals (60) lose their aspiration; e. g. randh + dhí = rand-dhí¹ 2. s. aor. impv. subject; labh + sya-te = lap-syate (B.) 3. s. fut. will take; but yudh-í in battle; ā-rábh-ya seizing.

a. A lost soft aspirate is, if possible, thrown back before dhy, bh, s (55); e.g. ind-dhyam 2. pl. impv. of indh kindle; bhud-bhís inst. pl., bhut-sú loc. pl. But before s this rule applies only partially; thus from dabh harm: des. díp-sa-ti desires to injure, dip-sú intending to hurt; bhas chew: báps-a-ti chews; guh hide: des. ju-guk-ṣa-tas beside aghukṣat; dah burn: part. dákṣat beside dhákṣant; duh milk: aor. á-dukṣat beside á-dhukṣat.

b. But it is thrown forward on a following t and th,² which are softened; e.g. rabh+ta = rab-dhá seised; ruṇádh+ti = ruṇád-dhi; rundh+tām = rund-dhām 3.s. impv. let him obstruct.

63. Palatals. a. While c regularly becomes guttural before consonants (cf. 61; 27; 7b), j in some cases (the majority) becomes guttural (k, g), in others cerebral (t, d, s);

¹ For the Vedic language tolerates two aspirates neither at the beginning and the end of the same syllable, nor at the end of one and the beginning of the next. On the other hand, there is no loss of aspiration in the root if an aspirate (after a vowel) which belongs to a suffix or a second member of a compound follows; e.g. vibhú-bhis with the Vibhus; garbha-dhí m. breeding-place. (The two imperatives bodhí be for bho-dhí, and ja-hí strike for jha-hí, follow the general rule.)

Except in the case of the root dhā place, the weak stem of which dadh (following the analogy of 62a) becomes dhat before t and th (cf. 184 B b).

j always becomes k before a conjugational s (cp. 144, 4); e. g. mrk-sva 2. s. impv. of mrj wipe.

e. g. uk-tá spoken ($\sqrt{\text{vac}}$); yuk-tá joined ($\sqrt{\text{yuj}}$); rug-ņá broken ($\sqrt{\text{ruj}}$: cp. 65); but rất nom. s. king (for rāj+s); mṛḍ-ḍhi 2. s. impv. wipe (for mṛj-dhi); rāṣ-ṭrá kingdom (for

rāj-tra: cp. 64).

b. The palatal s before bh (78 a) normally becomes d; 1 k before s; 2 always s before t and th (cp. 64); e. g. padbhís with looks (pás), vid-bhís with tribes (vis); vek-syási fut. of vis enter; vik-sú loc. pl. (vis); dík nom. s. of dís direction; nák nom. s. of nás night; vis-tá entered (\checkmark vis).

c. c and j (not s) palatalize a following n; e.g. yaj + na =

yaj-ñá sacrifice, but pras-ná question.

d. The ch of the root prach ask is treated like s: á-prāk-şīt 3. s. siş- aor., á-prāţ 3. s. s- aor. (= á-prach-s-t); pṛṣ-ṭá asked, práṣ-ṭum inf. to ask.

64. Cerebrals change following dentals to cerebrals (39); e.g. i + t = i + t; av-i + t = t; av-i + t; av-i + t; av-i + t; san+i + t; san+

a. While the cerebral sibilant s seems always t to become a cerebral mute (t or d) in declension and becomes d in conjugation, it regularly becomes t before t in conjugation (cp. 68 t and 67); e. g. t dvit + t = t dvit nom. s. hating, vi-prut + t = vi-prut drop, vi-prut d-bhis inst. pl.; av-it + dhi = avit -dhi t s. impv. it -aor. of av favour; dvit + sa-t = dvit -as t s. s. inj. sa- aor. of dvit hate.

65. Change of dental n to cerebral n.

A preceding cerebral r, \bar{r} , r, s (even though vowels, guttural or labial mutes or nasals, y, v, or h intervene) changes a dental n (followed by a vowel or n, m, y, v) to cerebral n; e.g. $nr + n\bar{a}m = nrn\bar{a}m$ of men; $pit\bar{r} + n\bar{a}m = pit\bar{r}n\bar{a}m$ of fathers; var + na = varnam. colour; us + na = usna hot;

¹ g in cases of dis and dfs: dig-bhyss, drg-bhis.

² But in the nom. vít (vís), ví-pāṭ (ví-pās) and spāṭ spy (spās) the cerebral has taken the place of the phonetic k owing to the influence of other forms in which the cerebral is phonetic.

³ No example occurs of this sound before the su of the loc. plur.

krámana n. step (vowels and labial nasal intervene), arkéna (guttural and vowel); grbhnáti seises (labial mute); brahmanyá devotion (vowel, h, labial nasal, vowel; n followed by y).

This rule is followed throughout within a word even when a s which it contains is produced by Sandhi; e.g. u suvāņáḥ (for u suvānáḥ).

- a. The cerebralization of n takes place almost as regularly in verbs compounded with the prepositions pra before, para away, pari round, nir (for nis) out, as well as in nominal derivatives of these combinations; e.g. para-nade (nud thrust), pra-netf guide (nī lead); pari-hnuta denied; praniti breathes (an); nir hanyāt (han strike), but not in forms with ghn (e.g. abhi-pra-ghnanti); pra hinomi, but pari-hinomi (hi impel).
- b. In nominal compounds n is usually cerebralized when it is the initial of the second member in the RV.; e.g. dur-naman ill-named, pra-napat great-grandson; but tri-naka n. third heaven. It is less frequent medially; e.g. pūrvāhna forenoon, vṛṣa-manas manly-spirited, but fṣi-manas of far-seeing mind; nṛ-pāṇa giving drink to men, but pari-pāṇa n. drink (cp. 50 c β).
- c. Cerebralization is even extended to external Sandhi in a closely connected following word, most often initially in the enclitic nas us, rarely in other monosyllables such as nú now, ná like, occasionally in other words also; 2 e.g. sahó sú nah; pári netá... višat. It sometimes occurs medially, oftenest in the enclitic pronoun ena this; e.g. indra enam. It occasionally appears in accented words also after final r; e.g. gór óhena.

Table showing when n changes to n.

in spite of intervening vowels, gutturals (including h), labials (including v), and y	change n to n	if followed by vowels, n, m, y, v.
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¹ There are two exceptions to this rule in the RV., the gen. plur. ústrānām and rāṣṭrānām.

² After the final cerebral t of sat (for sas six), assimilated to the following n (38), initial dental n is corebralized in san-navati ninety-six (TS.) and in san niramimita (B.).

66 A. The dental n

- 1. remains unchanged before y and v; e.g. han-yate is slain; tan-v-āná stretching, indhan-van possessed of fuel (indhana), āsan-vant having a mouth.
- 2. as final of a root becomes Anusvāra before s; e.g. jighām-sa-ti wishes to kill ($\sqrt{\text{han}}$); also when it is inserted before final s or s in the neuter plural (71c; 88); e.g. énāms-i n. pl. of énas sin; havims-i n. pl. of havis oblation (88).
 - B. The dental s
- 1. becomes dental t as the final of roots or nominal stems
- a. before the s of verbal suffixes (future, aorist, desiderative) in the three verbs vas dwell, vas shine, and ghas eat; thus a-vāt-sīs thou hast dwelt; vát-syati will shine; ji-ghat-sati wishes to eat (171, 5) and jighat-sú hungry.¹
- b. before case-endings with initial bh in the reduplicated perf. participle and in four other words: thus jāgrvád-bhis inst. pl. having awakened; uṣád-bhis from uṣás f. dawn; mād-bhis, mād-bhyás from más m.month; svátavad-bhyas from svá-tavas self-strong. This change was extended without phonetic justification to the nom. acc. s. n. in the RV., as tatan-vát extending far.
 - 2. disappears
- a. between mutes; e.g. á-bhak-ta 3. s. s- aor., for á-bhak-s-ta beside á-bhak-s-i, of bhaj share; cas-te for caks-te (= original cas-s-te) 3. s. pres. of caks speak; a-gdha uneaten for a-ghs-ta from ghas eat.

A similar loss occurs in verbal compounds formed with

The change of s to t before the t of the 3. s. of a past tense, as in vy-àvāt has shone forth from vi-vas, is probably not a phonetic change, but is rather due to the influence of the 3. s. of other preterites with t; *á-vās-t having thus become á-vāt instead of *ávās.

There having been no case-ending s here. No example occurs in the RV. and AV. of a loc. pl. in vat-su. CC-0. Prof. Satya Wrat Shastri Collection.

the preposition ud and the roots stha stand and stambh support; e.g. út-thita and út-tabhita raised up.

b. before dh'; e. g. śā-dhi for śās-dhi 2. s. impv. of śās order; ā-dhvam 2 pl. mid. impv. of ās sit; also after becoming s and cerebralizing the following dental; e. g. á-sto-dhvam (for á-sto-s-dhvam) 2. pl. aor. of stu praise.

67. Change of dental s to cerebral s.

A preceding vowel except å (even though Anusvara¹ intervenes) as well as k, r, s change dental s (followed by a vowel, s, t, th, n, m, y, v) to cerebral s;² e.g. from havís oblation: havís-ā inst. s., havímṣ-i nom. pl.; cákṣus n. eye: cákṣuṣ-ā inst. s., cákṣūmṣ-i nom. pl.; havíṣ-ṣu loc. pl.; sráj f. wreath: srak-ṣú loc. pl.; gír f. song: gīr-ṣú loc. pl.; tí-ṣṭhati stands from sthā stand; cákṣuṣ-mant possessing eyes; bhavi-ṣyáti will be from bhū be; su-ṣvápa has slept from svap sleep. But sarpíḥ (final); mánas-ā (a precedes); us-rá³ matutinal.

a. The cerebralization of s regularly takes place in the RV. initially in verbal compounds after prepositions ending in i and u, as well as in nominal derivatives from such compound verbs; also after the preposition nís out; e.g. ní sida sit down, anu stuvanti they praise; nih-sahamāṇaḥ conquering.4

b. In nominal compounds, s is more usually cerebralized than not, when the initial s of the second member is preceded by vowels other than \(\tilde{a} \); e. g. su-soma having abundant Soma. But s is often retained in the RV., not only when \(\tilde{r} \) or \(\tilde{r} \) follows, as in hrdi-spfs touching the heart, rsi-svars sung by seers, but also when there is no such cause to prevent

¹ The s, however, remains in forms of hims injure, nims kiss, and pums man, probably under the influence of the strong forms hinasti, pumämsam, &c.

Words in which s otherwise follows r or any vowel but a must be of foreign origin, as breaya a demon, brea n. root fibre, buse n. vapour.

s remains when immediately followed by r or r, e.g. tisras, tisrbhis, tisram f. of tri three; usras gen., usra and usram loc., beside usar voc. dawn.

⁴ The s remains unchanged when followed by r (even when t intervenes) or r (even though a intervenes, with additional m or v in smar remember and svar sound).

the change; e. g. gó-sakhi beside gó-sakhi possessing cattle. After r the s becomes s in svar-så light winning, svar-såti f. obtainment of light.

c. Cerebralization is even extended to external Sandhi in initial safter a final i and u in the RV. when the two words are syntactically closely connected. This change chiefly takes place in monosyllabic pronouns and particles, such as sa, sya, sīm, sma, svid, and particularly su; e.g. u su. It also occurs in numerous verbal forms and participles; e.g. yuyam hi stha for ye are, divi san being in heaven. In other words the change is rare; e.g. tri sadhasthā. In the later Samhitas this form of external Sandhi is very rare except in the combination u su.

Table showing when s changes to s.

Vowels except a	change	if followed
(in spite of inter-	s	by vowels,
vening Anusvara),	to	t, th, n,
k, r, s	s	m, y, v.

- 68. The labial m remains unchanged before y, r, 1 (cp. 60 and 42 B 1); e. g. yam-yámāna being guided, vam-rá m. ant, ápa-mlukta concealed. But before suffixes beginning with v it becomes n; e. g. jagan-ván having gone (from gam go).
- 69. a. The breathing h becomes k in all roots before s; e. g. dhák-si 2. s. pres. from dah burn; sak-si 2. s. pres. from sah prevail.
- b. In roots beginning with d it is treated like gh before t, th, dh; e.g. dah + ta = dag dha burnt (62 b), duh + tam = dug dham 3. du. pres. Similarly treated is the oldest form of the perf. pass. participle of the root muh: mug-dhabewildered.
- c. h in all other roots is treated like an aspirate cerebral, which after changing a following t, th, dh to dh and

¹ In the RV. occurs the Sandhi yajuh skannam (for skannam) without cerebralization of the nn (cp. 65).

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lengthening a preceding short vowel, is dropped; e.g. sah + ta = sā-dhá¹ overcome; rih + ta = rī-dhá licked; muh + ta = mū-dhá (AV.) bewildered; vah + ta = ū-dhá;² vah + dhvám = vo-dhvám (VS.).³

d. An exception to c is the root nah bind, in which h is treated as dh: nad-dhá bound. An exception to both b and c is the root drh: dr-dhá firm (begins with d and has a short vowel).

CHAPTER III

DECLENSION

70. Declension, or the inflexion of nominal stems by means of endings that express the various syntactical relations represented by the cases, is most conveniently treated, owing to characteristic difference of form, meaning, and use, under (1) nouns (including adjectives); (2) numerals; (3) pronouns.

In Vedic there are

- a. three genders: masculine, feminine, and neuter;
- b. three numbers: singular, dual, and plural;
- c. eight cases: nominative, vocative, accusative, instrumental, dative, ablative, genitive, locative.

¹ In all these past participles the dh is in the RV. written as lh.

² With Samprasarana.

 $^{^3}$ Through vazh-dhvam: azh here becoming o just as original as (through az) becomes o (cp. 45 b).

⁴ Before this dh the vowel r never appears lengthened, but it is prosodically long (op. 8, note 2).

⁵ This is the order of the cases in the Hindu Sanskrit grammarians, excepting the vocative, which is not regarded by them as a case. It is convenient as the only arrangement by which such cases as are identical in form, either in the singular, the dual, or the plural, may be grouped together.

71. The normal case-endings added to the stem are the following:—

	SINGULAR.		DUAL.		PLURAL.		
	M. F.	N.	M. F.	N.	M. F.	N.	
N.	S	b					
٧.	a	_	au	ī	as	ic	
A.	am	_					
I.		ā					
D.		0	bhyām		bhis		
Ab.	1) bhya	S	
G.	1	2.5			ām		
I. D. Ab. G. L.		i		OS		su	

- a. The vocative is the same (apart from the accent) as the nominative in all numbers except the masc. and fcm. sing. of vowel stems generally and the masc. sing. of consonant stems in -an, -man, -van; -mant, -vant; -in; -as; -yāṃs, -vāṃs; -tar.
- b. The nom. acc. sing. has the bare stem excepting the words in -a, which add m.
- c. The nom. voc. acc. plur. neut. before the ending i insert n after a vowel stem and before a single final mute or sibilant of a consonant stem (modifying the n according to the character of the consonant: ep. 66 A 2).
- 72. An important distinction in declension is that between the strong and the weak stem. It is fully developed only in derivative consonant stems formed with the suffixes -añc, -an, -man, -van; -ant, -mant, -vant; -tar; -yāms, -vāms. In the first four and in the last the weak stem is further reduced before vowel endings. The stem here has three forms, which may be distinguished as strong, middle, and weakest.
- a. Shift of accent was the cause of the distinction. The stem, having been accented in the strong cases, here naturally preserved its full form; but it was shortened in the weak cases by the accent falling on the endings. For a similar reason the last vowel of the strong stem, if long, is regularly CC-0. Prof. Satya Vrat Shastri Collection.

shortened in the vocative, because the accent always shifts to the first syllable in that case.

73. The strong stem appears in the following cases:

Nom. voc. acc. dual of masc. nouns. Nom. voc. (not acc.) plur. Nom voc. acc. plural only of neuters.

a. When the stem has three forms, the middle stem appears before terminations beginning with a consonant beginning with a vowel in the remaining weak cases; e.g. pratyánc-au nom. du.; pratyág-bhis inst. pl.;

pratīc-ós gen. du. (93).

b. In neuters with three stems, the nom. voc. acc. sing. are middle, the nom. voc. acc. du. weakest; e.g. pratyák sing.; pratīc-i du.; pratyáñc-i pl. (98). The other cases are as in the masc.

NOUNS.

74. Nominal stems are, owing to divergences of inflexion, best classified under the main divisions of consonant and vowel declension.

Stems ending in consonants may be subdivided into
 A. unchangeable; B. changeable.

II. Stems ending in vowels into those in A. a and ā; B. i and u; C. ī and ū.

¹ Excepting names of relationship in -tar (101), nearly all nouns with changeable stems form their feminine with the suffix -I (100).

² Changeable stems are named in this grammar in their strong and original form, though the middle form would be more practical, inasmuch as that is the form in which changeable stems appear as prior member in compounds.

² Some Sanskrit grammars begin with the vowel declension in a (II. A) since this contains the majority of all the declined stems in the language. But it appears preferable to begin with the consonant declension which adds the normal endings (71) without modification.

I. A. Unchangeable Stems.

- 75. These stems are for the most part primary or radical, but also include some secondary or derivative words. They end in consonants of all classes except gutturals (these having always become palatals, which however revert to the original sound in certain cases). They are liable to such changes only as are required by the rules of Sandhi before the consonant terminations (cp. 16 a). Masculines and feminines ending in the same consonant are inflected exactly alike; and the neuters differ only in the acc. s. and nom. voc. acc. du. and pl.
- 76. The final consonants of the stem retain their original sound before vowel terminations (71); but when there is no ending (i.e. in the nom. sing., in which the s of the m. and f. is dropped), and before the ending su of the loc. pl., they must be reduced to one of the letters k, t, t, p or Visarjaniya (27) which respectively become g, d, d, b or r before the terminations beginning with bh.
- a. The voc. sing. m. f. is the same as the nom. except in stems in (derivative) as (83).
- b. Forms of the nom. voc. acc. pl. n. seem not to occur in the Samhitas except in the derivative as, is, us stems, where they are common; e.g. apamsī, arcimsi, cakṣūṃsī.

Stems in Dentals.

77. Paradigm tri-vft m. f. n. threefold.

	SING.		DUAL.		PLUR.
N. m. f.	trivŕt n. trivŕt	N	.A. \ \ trivft-a,	N. m. f.	trivŕt-as
A. m. f.	trivŕt-am n. trivŕt	n	.f. Strivet-au	A. m. f.	trivŕt-as
I.	trivŕt-ā		trivrd-bhyām		
	Control of the Late	D.	trivrd-bhyām	TO ALE	pp
D.	trivŕt-e	Ab.		-D.Ab. [-	puyas
Ab. G.	trivŕt-as	G.	[trivft-os]	G.	trivft-ām
L.	trivft-i	L.	trivŕt-os	L	trivŕt-su
				m. f. V.	trivrt-as.

But in the Brahmanas are found from bhrt bearing, -vrt turning, -hu-t sacrificing the N. pl. n. forms bhrati, -vrnti, -hunti.

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- 1. Of the stems in t most are radical, nearly thirty of them being formed with a determinative t added to roots ending in the short vowels i, u, r; e.g. ji-t conquering, śrú-t hearing, kf-t making. Nearly all of them, however, appear as the last member of compounds, except cit f. thought; dyú-t f. brilliance; nft f. dancing; vf-t f. host. From sarvahu-t offering completely occurs in N. pl. n. the form sarvahunti in the AB. There are also a few derivative stems formed with the suffixes -vat, -tāt, -it, -ut, and secondary -t; e.g. pra-vát f. height, devá-tāt f. divine service; sar-it f. stream; mar-út m. storm-god; yákṛ-t n. liver, śákṛ-t n. excrement.
- 2. There are only three stems in th: kaprth, n. penis, path m. path, abhi-snath adj. piercing.
- 3. a. About 100 stems end in radical d, all but a few being roots used as the final member of compounds; e. g. nom. adri-bhid mountain-cleaving. Only eight occur as monosyllabic substantives: nid f. contempt, bhid f. destroyer, vid f. knowledge, úd f. wave, múd f. joy, mfd f. clay, hfd n. hcart (used in weak cases only); and pád m. foot. The latter lengthens its vowel in the strong cases:

Sing. N. pát. A. pád-am. I. pad-á. D. pad-é. Ab.G. pad-ás. L. pad-i.

Du. N.A. pád-a. I. Ab. pad-bhyám. G.L. pad-ós. Pl. N. pád-as. A. pad-ás. I. pad-bhís. D. pad-bhyás. G. pad-ám. L. pat-sú.

- b. There are also six stems formed with derivative d (suffixal -ad -ud), seemingly all feminine: dṛṣ-ád and dhṛṣ-ád nether millstone, bhas-ád hind quarters, van-ád longing, śar-ád autumn, kak-úd summit, kāk-úd palate.
- 4. There are about fifty radical stems in dh, simple or compound. They are almost restricted to m. and f., no distinctively n. forms (N. A. du. pl.) occurring and only four forms being used as n. in the G. L. s. Seven stems appear

as monosyllabic nouns: vfdh strengthening as a masc. adj., the rest as fem. substantives: nádh bond; srídh foe; kṣúdh hunger; yúdh fight; mfdh conflict; vfdh prosperity; spfdh battle.

5. Radical stems in n are formed from half a dozen roots. Four of these are monosyllabic substantives: tán f. succession; rán m. joy; ván m. wood; sván adj. sounding.¹ There are also the compound adjectives tuvi-sván roaring aloud and go-sán winning cows. Han slaying occurs as the final member of at least thirty-five compounds, but as it follows for the most part the analogy of the an stems, it will be treated under these (92).

Stems in Labials.

78. These stems, which end in p, bh, and m only, are not numerous. No neuters occur in the first two and only one or two in the last.

1. All the monosyllabic stems in p are fem. substantives. They are: áp water, kfp beauty, kṣáp night, kṣíp finger, ríp deceit, rúp earth, vip rod. There are also about a dozen compounds, all adjectives except vi-ṣṭáp f. summit. Three of the adjectives occur as f., the rest as m.; e.g. paśu-tfp m. delighting in cattle.

a. áp lengthens the stein in the N.V. pl. áp-as, a form sometimes used for the A. also. The forms occurring are: Sing. I. ap-á. Ab.G. ap-ás. Du.N. áp-a. Pl.N.V. áp-as. A. ap-ás. I. ad-bhís. D.Ab. ad-bhyás. G. ap-ám. L. ap-sú.

2. The six uncompounded stems in bh are all f. substantives: kṣūbh push, gfbh seising, nábh destroyer, śubh splendour, stūbh praise (also adj. praising), and kakūbh peak. There are also more than a dozen compounds: the substantives are all f., the rest being m. or f. adjectives; there are

no neuters. The cases of tri-stubh f. triple praise (a metre) are: Sing. N. tristup. A. tristubh-am. I. tristubh-a. D. tristubh-a. Ab. tristubh-as. L. tristubh-i; Pl. A. tristubh-as.

a. nábh lengthens its vowel in the N. pl. nábh-as. A. nábh-as.

- 3. There are five or six monosyllabic stems in m, and one compound: śám n. happiness, dám n. (?) house, kṣám, gám, jám f. earth, hím m. (?) cold; sam-nám f. favour.
- a. Gám and jám syncopate in the s. I.Ab.G.: gm-á, jm-á; gm-ás, jm-ás; kṣám syncopates in the Ab.G. s. and lengthens its vowel in N.du. pl.: kṣm-ás; kṣám-ā; kṣám-as. Dám has the G. s. dán (for dám-s) in the expressions pátir dán and pátī dán = dám-patis and dám-patī lord of the house and lord and lady of the house.

Stems in Palatals.

- 79. The palatals (c, j, ś) undergo a change of organ when final and before consonant terminations (cp. 68). c always becomes guttural (k or g), j and ś nearly always become guttural, but sometimes cerebral (t or d).
- 1. The unchangeable stems in c¹ when uncompounded are monosyllabic and almost exclusively f. substantives. Tvác skin, however, twice occurs as a m., and krúñc curlew is m. Compounds, as adjectives, are often m., but only one form occurs as a n., in the adv. ā-pṛk in a mixed manner. Vác speech would be declined as follows:

Sing. N.V. vák. A. vác-am (Lat. voc-em). I. vāc-á. D. vāc-é. Ab.G. vāc-ás. L. vāc-í. Dual. N.A.V. vác-ā, vác-au. I. vág-bhyám. Plur. N.V. vác-as. A. vác-as (rarely vāc-ás). I. väg-bhís.

D.Ab. vāg-bhyás. G. vāc-ám.

¹ Stems in derivative año are changeable (98). CC-0. Prof. Satya Vrat Shastri Collection.

Similarly declined are:—tvfc skin1; sic hem; rúc lustre, súc flame, srúc ladle; fc stanza, mfc injury; ni-mrúc sunset and other compounds. Krúñc forms its N. s. krúň, du krúňcau.

- 2. There is only one stem in ch, formed from the root prch ask: N. du. m. bandhu-pfch-ā asking after kinsmen; also the D. and A. infinitive forms prch-é to ask, sam-pfch-e to greet; vi-pfch-am and sam-pfch-am to ask.
- 3. a. Uncompounded radical stems in j are mostly f. substantives; but áj driver, víj stake at play are m., and yúj,² ráj, bhráj are m. as well as f. Neut. forms occur in compound adjectives, but never the distinctively n. endings of the N.A.V. du. and pl.³

When the j is derived from a guttural, it becomes a guttural in the N. s. and before consonant endings; when derived from an old palatal, it becomes a cerebral in the N. s.⁴ and before consonants, but k before the su of the L. pl.

Thus in the N. úrk (úrj) vigour; nir-ņik (nir-ņij) bright garment; but bhrāţ m. shining (bhrāj), rāţ m. king, f. mistress; L. pl. srak-şú garlands (srāj), pra-yák-şu offerings (pra-yáj).

- a. The N. of ava-yāj f. share of the sacrificial oblation and of avayāj m. priest who offers the oblation is anomalous in dropping the j and adding the s of the nom.: ava-yās, avayās (cp. 28 a).
- b. There are seven m. and f. adj. or subst. formed with the suffixes -aj and -ij: á-svapn-aj sleepless, tṛṣṇ-áj thirsty,

¹ From vyac extend occurs the strong form uru-vyancam far extending, and from sac accompany only the strong forms A. -sac-am, and N. pl. -sac-as.

² This word meaning companion also has a nasalized form in N.A. s. du. : yúň (for yúňk), yúñj-am, yúñj-ā.

³ But in a Brāhmaṇa -bhāj sharing forms the N. pl. n. form -bhānji.

Except in rtv-ik from rtu-ij m. sacrificing in due seuson, priest (from yaj sacrifice). CC-0. Prof. Satya Vrat Shastri Collection.

dhṛṣ-áj bold, san-áj old; uś-ij desiring, bhur-ij f. arm, vaṇ-ij m. trader. There is also the n. ásṛj¹ blood.

uśij m.f. would be declined as follows:

Sing. N. uśik. A. uśij-am. I. uśij-ā. D. uśij-e. G. uśij-as.

Du.N. uśij-ā. G.L. uśij-os.

Pl.N. uśij-as. A. uśij-as. I. uśig-bhis. D. uśig-bhyas. G. uśij-ām.

4. There are about sixty monosyllabic and compound stems in á formed from about a dozen roots. Nine monosyllabic stems are f.: dás worship, dís direction, dfs look, nás night, pás sight, pís ornament, prás dispute, vís settlement, vrís finger. Two are m.: ís lord and spás spy. All the rest are compounds (about twenty of them formed from dfs). Some half-dozen cases of the latter are used as neuter, but no distinctively n. forms (N.A. du. pl.) occur.

The ś, as it represents an old palatal, normally becomes cerebral d before bh, but in dís and drs a guttural. Before the su of the L. pl. it phonetically and regularly becomes k. It usually also becomes k in the N. s. (which originally ended in s), as dík, nák; but cerebral t in spás and vi-spás spy, vís and ví-pās a river.

The normal forms, if made from vis settlement, would be: N.V. vit. A. vis-am. I. vis-a. D. vis-e. Ab.G. vis-as. I. vis-i.

Du. N.A. víś-ā, víś-au.

Pl. N.A. víś-as. I. vid-bhís. D. vid-bhyás. G. viś-ám. L. vik-şú.

a. The N. of some compounds of drs is nasalized, as ki-drh (for ki-drhk) of what kind?, but tā-drk such.

The N. s irregularly represents the final palatal (28 a) in purodás m. sacrificial cake: N. purodás, A. purodásam.

¹ This word is of obscure origin, but the j probably represents a reduced suffix. CC-0. Prof. Satya Vrat Shastri Collection.

Stems in Cerebrals.

80. The only cerebral stems that occur end in d and s. Of the former there are only two: id f. praise (only found in s. I. id-a) and id f. refreshment (only in s. I. id-a and G. id-as).

There are a number of stems from about a dozen roots ending in spreceded by i, u, r, or k. Seven of these are uncompounded: is f. refreshment, tvis f. excitement, dvis f. hatred, ris f. injury; us f. dawn; pfks f. satiation; dadhfs bold. The rest are compounds of the above or of mis wink, sris lean, uks sprinkle, mus steal, prus drip, thrs dare, vrs rain; aks eye. The specomes t in the N., and d before bh, but is of course dropped when k precedes; e.g. N. dvit, vi-prut f. drop, an-ak eyeless, blind; I. pl. vi-prud-bhis.

a. The final becomes k in the adverbial neuter form dadhik boldly.

Stems in h.

81. There are some eighty stems formed from about a dozen roots. All three genders are found in their inflexion, but the neuter is rare, occurring in two stems only, and never in the plural. Of monosyllabic stems nih destroyer, mih mist, guh hiding-place, ruh sprout are f., druh fiend is m. of f., sah conqueror is m., mah great, m. and n. All the rest are compounds, more than fifty being formed from the three roots druh hate, vah carry, sah overcome; over thirty of them from the last. The two stems usnih f. a metre, and saráh bee are obscure in origin.

a. As h represents both the old guttural gh and the old palatal jh it should phonetically become g or d before bh, but the cerebral represents both in the only two forms that occur with a bh ending. In the only L. pl. that occurs,

upā-nah f. shoe occurs only in the L. s. upā-nah-i. Judging by the inflexion of the word in classical Sanskrit the h would become a dental in the N. s. and before cansonant sadings lection.

anadut-su (from anad-váh), the h unphonetically became the which has been dissimilated to t. In the N. the phonetic k appears in the six forms -dhak, -dhuk, -dhruk, -ruk, -sprk, uṣṇik, and the unphonetic thin the three forms -vāt, sāt, sarāt.

b. Stems formed from vah and sah lengthen the radical vowel in the strong cases, the former always, the latter generally.

The forms actually occurring if made from sah victorious would be:

Sing. N.V. m. f. sát.² A. m. f. sáh-am. I. sah-á. D. sah-é. Ab.G. sah-ás. L. sah-í.

Du. N.A.V. m. f. sáh-ā and sáh-au. N.A. n. sah-í.

Pl. N.A.V. m. f. sáh-as. A. m. sáh-as and sah-ás; f. sáh-as. D. şaḍ-bhyás. G. m. sah-ám. L. m. ṣaṭ-sú.

Stems in r.3

82. There are over fifty stems in radical r.4 The preceding vowel is nearly always i or u, only two stems containing ā and three a. Twelve stems are monosyllabic (seven f., three m., two n.), the rest being compounds. The remains before the su of the L. pl., and the radical vowel

¹ anad-váh being a changeable stem with three forms is treated under the irregular changeable stems (96).

² When h becomes t the initial s is cerebralized.

³ There are no stems in 1; while the five which may be regarded as ending in the semivowels y or v are treated below (102) as ai, o, or au stems.

⁴ The stems in which the r is derivative (and preceded by a), in the suffixes -ar and -tar, are treated below (101) as r stems.

⁸ gír praise, dvår door, dhúr burden, púr stronghold, tár star, psúr victuals, stár star.

⁶ gir praising, vår protector, mår destroyer.

⁷ vår water, svår light.

CC-0. Prof. Satya Vrat Shastri Collection.

is lengthened in the N. s. and before consonant endings. The forms occurring, if made from pur, would be:

Sing. N. púr. A. púr-am. D. pur-é. Ab.G. pur-ás. L. pur-i.

Du. N.A. púr-ā, púr-au.

Pl. N.V. púr-as. A. púr-as. I. pūr-bhis. D. pūr-bhyás. G. pur-ám. L. pūr-sú.

a. dvår has the weakened A. pl. form dúras (also once durás and once dváras), the only weak case occurring.

b. tar occurs in one (strong) form only, N. pl. tar-as, and star in

one (weak) form only, I. pl. stfbhis.1

c. svar n. light has the two contracted forms D. sur-é, G. súr-as.2 It drops the case-ending in the L. s.3 suar.

Stems in s.

- 83. 1. The radical s stems number about forty. A dozen are monosyllabic, five being m.: jñás relative, más month, vás abode, pums male, šás ruler; two f.: kás cough, nás nose; five n.: ás face, bhás light, más flesh, dós arm, yós welfare. The rest are compounds, e.g. su-das giving well, liberal.
- a. Before bh the s becomes d in the two forms I. mad-bhis and D. mād-bhyás, and r in the only other one that occurs : dor-bhyám. 🏃 b. The A. pl. has the accentuation of weak cases in mas-as and jňās-ás.
- 2. The derivative stems in s are formed with the suffixes -as, -is, -us, and are, with few exceptions, neuter substantives. All of them lengthen their final vowel in the N.V.A. pl. n., e. g. mánāṃsi, jyótīṃṣi, cákṣūṃṣi. The m. and f. are mostly compounds with these stems as their final member.
 - a. The as stems consist almost entirely of neuters, which

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¹ With irregular accent. ² With the accent of a disyllabic. 3 Like the an stems (90, 2).

⁴ This word might be a feminine. 5 This word will be treated later (96, 3) as an irregular changeable stem.

are accented on the root, as man-as mind, but these as final members of adjective compounds may be inflected in all three genders. There are also a few primary masculines, which are accented on the suffix, being either substantives, as raks-as m. demon, or adjectives (some of which occur also in the f. as well as n.), as ap-as active; and one primary f., us-as dawn.

The N. s. m. f. lengthens the vowel of the suffix: e. g. ángirās m., uṣás¹ f., su-mánās m. f. In about a dozen compounds the long vowel appears (owing to the influence of the m.) in the n. also; e. g. úrṇa-mradās soft as wool.

Before endings with initial bh the suffix as becomes o (45 b). The forms actually occurring, if made from ap-as, n. (Lat. opus) work and ap-as m. f. active would be as follows:

Sing. N. ápas; apás. A. ápas; apás-am. I. ápas-ā; apás-ā. D. ápas-e; apás-e. Ab. ápas-as; apás-as. L. ápas-i; apás-i. V. ápas.

Du. N.A.V. ápas-ī; apás-ā, apás-au.² D. apó-bhyām. G. ápas-os.

Pl. ápāms-i; apás-as. I. ápo-bhis; apó-bhis. D. ápobhyas; apó-bhyas. G. ápas-ām; apás-ām. L. ápas-su; apás-su.

Similarly N. n. yásas glory, m. f. yasás glorious; f. apsarás nymph.

a. A number of forms have the appearance of being contractions in the A. s. and N.A. pl. m. f.: ām = asam and ās = asas; thus mahām great, vedhām ordainer, uṣām daun, jarām old age, medhām wisdom, vayām vigour, án-āgām sinless, apsarām. Pl. N. m. ángirās, án-āgās, ná-vedās cognisant, sa-jóṣās united; f. medhás, á-joṣās insatiable, ná-vedās, su-rādhās bountiful. A. m. án-āgās, su-medhás (?) intelligent; f. uṣās.

¹ The vowel of this word is optionally lengthened in the A. s., N. A. du., N. V. pl.: uṣás-am beside uṣás-am, &c.

The ending au is here very rare and occurs chiefly in the later Samhitas.

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b. The is stems, numbering about a dozen, consist primarily of neuters only. When they form final members of compounds, they are secondarily inflected as m.; only one single such form, N. s. svá-socis self-radiant, occurs as a f.

The final s becomes s before vowel-endings and the L. pl. su, and r before bh. The inflexion of the n. differs from that of the m. in the A. s., N.A. du. and pl. The actual forms occurring, if made from socis glow in the n. and from socis m. (when it differs from the n.), would be:

- Sing. N. śocis; A. śocis; m. -śociṣ-am. I. śociṣ-ā. D. śociṣ-e. Ab.G. śociṣ-as. L. śociṣ-i. V. śócis. Pl. N.A. śociṃṣ-i, m. -śociṣ-as. I. śocir-bhis. D. śocir-bhyas. G. śociṣ-ām. L. śociṣ-ṣu (67).
- a. āśis f. prayer, which is not really an is stem, being derived from ā+śis (the reduced form of the root śās), is inflected thus: N. āśis. A. āśiṣ-am. I. āśiṣ-ā. Pl. N. A. āśiṣ-as.
- c. The us stems, numbering at least sixteen exclusive of compounds, comprise several primary masculines as well as neuters; three of the latter when compounded are also inflected as f. Eleven of the us stems are n. substantives, all but one (janús birth) accented on the radical syllable; four of these (árus, cákṣus, tápus, vápus) are also used as m. adjectives. Three of the exclusively m. us stems are adjectives accented on the suffix, while two (náhus, mánus) are substantives accented on the root.

The final s becomes s before vowel endings, and r before bh. The inflexion of the n. is the same as that of the m. except in the A. s. and N.A. du. pl. The only f. forms (about half a dozen) occur in the N. and A.: e. g. N. cáksus seeing, A. du. tápus-ā hot.

The actual forms occurring, if made from caksus eye as n. and secing as movement based via Shastri Collection.

Sing. N. cákṣus. A. cákṣus; m. cákṣuṣ-am. I. cákṣuṣ-ā. D. cákṣuṣ-e. Ab.G. cákṣus-as. L. cákṣuṣ-i.

Du. N.A. cákşuş-ī; m. cákşuş-ā. D. cákşur-bhyām.

Pl. N.A. cákṣūmṣ-i; m. cákṣuṣ-as. I. cákṣur-bhis. D. cákṣur-bhyas. G. cákṣuṣ-ām.

I. B. Changeable Stems.

84. Regular changeable stems are found only among derivative nouns formed with suffixes ending in the dentals t, n, s, or the palatal c. Those in t are formed with the suffixes -ant, -mant, -vant; those in n with -an, -man, -van, and -in, -min, -vin; those in s with -yāms and -vāms; those in c with -añc (properly a root meaning to bend). The stems in -ant (85–86), -in (87), -yāms (88) have two forms, strong and weak; those in -an (90–92), -vāms (89), and -añc (93) have three, strong, middle, and weakest (73).

Nouns with Two Stems.

85. Stems in -ant comprise present, future, and acrist participles (156) active (m. and n.). The strong stem is in -ant, the weak in -at³; e.g. ad-ant and ad-at eating from ad eat. These participles are inflected in the m. and n. only, the f. having a special stem in ī. The n. inflexion differs from the m. in the N.V.A. s. du. pl. only. The accent, if resting on the suffix, shifts in weak cases to the endings that begin with vowels.

¹ Excepting those of the reduplicating verbs and a few others that follow their analogy (85 b).

² On the formation of the f. stems see 95.

³ In Latin and Greek the distinction was lost by normalization: G. edentis, Ecorros.

DECLENSIONDigitized By Siddhanta eGangotri Gyaan Kosha

MASCULINE.

SING	ULAR.
------	-------

DUAL.

PLURAL.

The state of the state of	N. adán ¹ (Gk. ἔδων) V. ádan		adánt-ā ádant-ā		adánt-as (Gk. ἔδοντες) ádantas
	A. adánt-am (Lat. ede	entem)	adánt-ā	-au	adat-ás
	I. adat-á	16,37			I. adád-bhis
	D. adat-é	D.	adád-bh	yām	D.Ab. adád-bhyas
A	b.G. adat-ás		adat-ós		G. adat-ám
	L. adat-í				L. adát-su

NEUTER.

N.A. adát

adat-í

adánt-i

Other examples are: árc-ant singing, síd-ant (sad sit), ghn-ánt (han slay), y-ant (i go), s-ánt (as be); páéy-ant seeing; ich-ánt wishing; kṛṇv-ánt doing; sunv-ánt pressing; bhañj-ánt breaking; jān-ánt knowing; janáy-ant begetting; yúyuts-ant wishing to fight; fut. kariṣy-ánt about to do; aor. sákṣ-ant (sah overcome).

a. The analogy of these participles is followed by a few adjectives that have lost their old participial meaning: rhant weak, preant spotted, brhant great, rusant brilliant; also the substantive dant tooth. The adj. mahant great, also originally a participle, deviates from the participial declension in lengthening the vowel of the suffix in the strong forms:

Sing. N. m. mahán; n. mahát. A. mahánt-am. I. mahat-á. Du. N.A. mahánt-ā, -au. D. mahád-bhyām.

Pl. N. mahánt-as. A. mahat-ás. I. mahád-bhis. L. mahát-su.

For original adant-s, cp. Lat. edens.

² Probably an old participle of ad eat with prehistoric loss of the initial a like s-ant being from as be.

From the root man (originally magh) Cn Lat mag-nu-s.

b. The participles of verbs with a reduplicating present base, i.e. those of the third class (127, 2) and intensives (172), do not distinguish a strong stem, in other words. have at throughout; e.g. bibhyat fearing, ghánighn-at repeatedly killing (/ han). The analogy of these participles is followed by a few others formed from unreduplicated bases: dáś-at worshipping, śas-at instructing; also dákṣ-at and dhaks-at aor. part. of dah burn. A few others, again, originally participles, have come to be used as substantives with a shift of accent to the suffix. Three of these are f. and two m.: vahát, 2 sravát 3 f. stream : vehát f. barren cow ; väghát m. sacrificer; sascát' m. pursuer. Besides the first three substantives just mentioned there are no feminines except the adjective a-sascat unequalled when used as a f. Hardly any n. forms occur except from the old reduplicated participle jág-at going, living (from gā go), used chiefly as a substantive meaning the animate world. The inflexion of these reduplicated stems in at is like that of the compounded radical t stems (77), the accent never shifting to the endings.

The forms occurring if made from dadat giving (dā) would be:

Sing. N. m. n. dádat. A. m. dádat-am. I. dádat-ā. D. dádat-e. G. dádat-as. L. dádat-i.

Plur. N.A. dádat-as. I. dádad-bhis. G. dádat-ām.

86. The adjective stems formed with the suffixes -mant and -vant, which both mean possessing, are inflected exactly alike and differ from the stems in -ant solely in lengthening the yowel of the suffix in the N. s. m. The V. of these stems

Which has been weakened because here the accent is regularly on the reduplicative syllable.

^{.2} But váh-ant carrying as a participle.

³ But srav-ant flowing. 4 The derivation of this word is uncertain.

⁵ But sasc-at as a participle (from sac accompany).

Lit. having no equal; but a-sascant-i as the f. of the participle sascat.

⁷ The f. is formed with I from the weak stem : mat-I, vat-I (95).

is regularly formed with mas and vas 2; e.g. havis-mas from havis-mant; bhaga-vas from bhaga-vant.

From gó-mant possessed of cows would be formed:

- Sing. N. m. gómān; n. gómat. A. m. gómant-am. L. gómat-i. V. m. gómas.
- Pl. N. m. gómant-as; n. gómānt-i.³ A. m. gómat-as. L. gómat-su.
- 87. Adjective stems are formed with the suffixes -in, -min, -vin, which mean possessing. Those in -in are very common, those in -vin number nearly twenty, but there is only one in -min: rg-min praising. They are declined in the m. and n. only; but the n. forms are very rare, occurring in the s. N. I. G. only. These stems sometimes come to be used as m. substantives; e.g. gāth-in singer. As in all derivative stems ending in n, the vowel of the suffix is lengthened in the N. s. m., and the n disappears in that case (in the n. also) and before consonant endings.

The forms actually occurring, if made from hast-in having hands, would be as follows:

Sing. m. N. hastí. A. hastín-am. I. hastín-a. D. hastín-e. Ab.G. hastín-as. L. hastín-i. V. hástin.

Du. m. N.A. hastin-ā, -au. I.D. hasti-bhyām. G.L. hastin-os.

Pl. m. N. hastin-as. I. hasti-bhis. D. hasti-bhyas. G. hastin-ām. L. hasti-su.

Sing. n. N. hasti. I. hastin-a. G. hastin-as.

² There are also vocatives in vas from stems in van and vāms (op. the V. in yas from stems in yāms).

The only two forms that occur are ghrtávanti and pasumanti. The Padapatha reads vanti and manti in these forms, and the lengthening of the vowel seems metrical.

¹ There are sixteen in the RV. in vas and only three in the later van (of which there are eight more in the AV.). There are six vocatives in mas in the RV., but no example of the form in man.

The f. stem is formed with i asvin possessing horses; f. asvin-i.

88. 8. Comparative stems are formed with the suffix yāms, which is nearly always added with the connecting vowel ī to the accented root. Only two stems are formed with yāms exclusively: jyā-yāms greater and sán-yāms older; six others are formed with yāms as well as ī-yāms; e.g. bhū-yāms and bháv-īyāms more. The strong stem is reduced in the weak cases, by dropping the nasal and shortening the vowel, to yas. These stems are declined in the m. and n. only. No forms of the du. occur, and in the pl. only the N. A. G. are found. The V. s. ends in yas. The forms actually occurring, if made from kán-īyāms younger, would be as follows:

MASCULINE.

	SINGULAR.	PLURAL.
N.	kánīyān	kánīyāṃsas
A.	kánīyāms-am	kánīyas-as
	kánīyas-ā	
D.	kánīyas-e	
Ab. G.	kánīyas-as	G. kánīyas-ām
	kánīyas-i	
	kánīyas	
	NEUTER.	
N.A.	kánīyas	kánīyāṃs-i

The I.D.Ab.G. sing. n., identical with the m., also occur.

Nouns with Three Stems.

89. 1. The stem of the perf. part. active is formed with the suffix vāms. This is reduced in the weak cases in two ways: before consonant terminations (by dropping the nasal

The f. is formed by adding I to the weak stem, e.g. préyas-I

² Cp. the mant, vant (86), and the vams (89) stems

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and shortening the vowel) to vas which becomes vat¹; and before vowel terminations (by loss of the nasal accompanied by Samprasāraṇa) to us which becomes us. There are thus three stems: vāms, vat, and us. The accent always rests on the suffix in uncompounded forms. The inflexion is restricted to the m. and n.² The only specifically n. form occurring is the A. s. The V. s. is regularly formed with vas.³ The forms actually occurring, if made from cakrvāms having done, would be as follows:

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. cakrván	cakŗvāṃs-ā	cakṛváṃs-as
A. cakṛváṃs-	am cakrváms-ā	cakrúş-as
I. cakrúș-ā		I. cakṛvád-bhis
D. cakrúș-e Ab.G. cakrúș-as		. cakrúș-ām
V. cákṛ-vas		
	NEUTER.	
N.A. cakṛ-vá		-

a. In about a dozen of these participles the suffix vāms is preceded by i (either as a reduced form of final radical ā or as a connecting vowel):

jajňi-ván (from jňā know), tasthi-ván (sthā stand), papiván (pā drink), yayi-ván (yā go), rari-ván (rā give); īy-i-ván (i go), jagm-i-ván (beside jagan-ván : gam go), papt-i-ván (pat fly), proș-i-ván (pra + vas dwell), viviś-i-ván (viś enter);

On the change of s to t cp. 66 B 1 b.

² The f. is formed with ī from the weakest stem : e. g. cakrūs-ī.

³ Cp. the mant, vant (86), and the yams stems (88).

^{*} On the change of m to n see 68.

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ok-i-ván (uc be wont). This i is dropped before us; e.g. tasth-úṣ-ā, īy-úṣ-as, jagm-úṣ-e.

90. 2. Nouns in an, man, van include a large number of words, those in van being by far the commonest, those in an the least frequent. These stems are almost restricted to m. and n.; but some forms of adjective stems serve as f., and there is one specifically f. stem yos-an woman.

In the strong cases the a of the suffix is usually lengthened, e. g. ádhvān-am; but in half a dozen an and man stems it remains unchanged, e. g. arya-mán-am. In the weak cases the a is often syncopated before vowel endings, though never when man and van are preceded by a consonant, e. g. I. s. grávnā from grávan pressing stone (but áé-man-ā stone), while before consonant endings the final n disappears, e. g. rája-bhis. In the RV. syncopation never takes place in the N.A. du. n., nor with one exception (śata-dávni) in the L. s.

As in all other n stems, the nasal is dropped in the N. s., e. g. m. ádhvā, n. kárma. But there are two peculiarities of inflexion which, being common to these three groups, do not appear elsewhere in the consonant declension. The ending of the L. s. is in the RV. dropped more often than not; e. g. mūrdhán beside mūrdhán-i on the head. In the N.A. pl. n. both the final n of the stem and the termination i are, in the RV., dropped in nineteen stems, e. g. kárma; while they are retained in eighteen, e. g. kármāṇi.

1. The an stems, which are both m. and n., besides the

With reversion to guttural, lack of reduplication, and strengthened radical vowel.

² The stems in an and man form their f. with I added to their weakest form; those in van substitute varI.

³ That is, the a represents an original sonant nasal.

⁴ Seven of these appear with ā in the Samhitā text, but with ā, like the rest, in the Pada text. The evidence of the Avesta indicates that the ā form of the Samhitā is the older.

⁵ Six or seven adjectival forms are used as f.

one f. yóşan, are not numerous. In the strong forms rbhu-kṣán chief of the Rbhus, pūṣ-án, a god, and yóṣ-an woman retain short a; ukṣ-án ox and vṛṣ-an bull fluctuate between a and ā. In the inflexion of these stems (unlike those in man and van) the concurrence of three consonants is not avoided; e.g. śīrṣṇ-á, I. of śīrṣ-án.

a. Six stems belong etymologically to this group though seeming to belong to one of the other two. They are: yú-v-an¹ m. youth, śv-án¹ m. dog, rjí-śvan² m. a man, mātarí-śvan² m. a demi-god, ví-bhv-an³ furreaching, pári-jm-an⁴ going round. śīrṣ-án n. is an extended form of síras head = śir(a)s-án.

The normal forms, if made from rajan king, would be:

SINGULAR.	DUAL.	PLURAL.
N. rájā A. rájān-am	N.A. rájān-ā, -au	N. rājān-as
V. rájan ⁵		A. rájñ-as
I. rájň-ā D. rájň-e	I.D. rája-bhyām	I. rája-bhis D. rája-bhyas
Ab.G. rájñ-as L. rájan-i	G. rájn-os	G. rájñ-ām
rājan		L. rája-su

The n. differs in the N.A. only. No example of the s. N.A. occurs (p. 70, n. 1). But the du. of áhan day is áhan-ī, pl. áhān-i.

2. The stems in man are about equally divided between m. and n., the former being mostly agent nouns, the latter verbal abstracts. About a dozen forms from these stems as final members of compounds are used as feminines. In

¹ See below, 91. 8, 4.

² Probably from sū grow.

³ From bhū be.

From gam go.

⁵ The V. of mātarí-śvan is mắtari-śvas as if from a stem in van.

⁶ No certain examples of f. formed with I from man stems are found in the RV., .though the AV. has five such at the end of compounds.

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the strong forms arya-mán m. a god, t-mán m. self, jé-man victorious retain the short vowel in the suffix. In the weak forms, even when the suffix is preceded by a vowel, about a dozen forms do not syncopate the a, e.g. bhú-man-ā, dá-man-e. In the I. s. seven stems not only syncopate, but drop either the m or the n as well: prathi-n-á, pre-n-á, bhū-n-á, mahi-n-á, vari-n-á; drāghm-á, raśm-á.

The normal forms, if made from ás-man (Gk. ἄκμων)· m. stone, would be:—

Sing. N. áśmā. A. áśmān-am. I. áśman-ā. D. áśman-e. Ab.G. áśman-as. L. áśman-i and áśman. V. áśman. Du. N.A.V. áśmān-ā. L. áśman-os.

Plur. N.V. ásmān-as. A. ásman-as. I. ásma-bhis. D. ásma-bhyas. G. ásman-ām. L. ásma-su.

The n. differs in the N.A. only. These cases from karman act are:

Sing. kárma. Du. kármaņ-ī. Pl. kármāņ-i, kármā, kárma.

3. The stems in van are chiefly verbal adjectives and are almost exclusively declined in the m. Hardly a dozen of them make n. forms, and only five or six forms are used as f.² In the strong cases there is only one example of the a remaining short: anarván-am. In the weak cases, when the suffix is preceded by a vowel, the a is always syncopated in the Samhitā text except in the forms dā-ván-e, vasu-ván-e, and rtá-van-i. The V. is usually formed in van, but there are four in vas: rtā-vas, eva-yā-vas, prātar-it-vas, vi-bhā-vas.³

¹ When the suffix is preceded by a vowel, the a is generally syncopated, as mahi-mn-å, also mahi-n-å, &c.

² The f. of these stems is otherwise formed with I, which is, however, never added to van, but regularly to a collateral suffix vara. Twenty-five such stems in vari are found in the RV.

⁸ Cp. the mant, vant, yams, vams stems.

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The normal forms occurring, if made from grá-van m. pressing-stone, would be:

Sing. N. grávā. A. grávāņ-am. I. grávņ-ā. D. grávņ-e. Ab.G. grávņ-as. L. grávaņ-i and grávan. V. grávan. Du. N.A.V. grávāṇ-ā, -au. I. gráva-bhyām. G. grávṇ-os. Pl. N.V. grávāṇ-as. A. grávṇ-as. I. gráva-bhis. D. gráva-bhyas. G. grávṇ-ām. L. gráva-su.

The n. differs in the N.A. only. These cases (the dudoes not occur) formed from dhánvan bow are: Sing. dhánva. Pl. dhánvāni, dhánva, dhánva.

Irregular Stems in an.

- 91. 1. Pánth-an m. path, forming the strong stem pánthān, is best treated under the irregular stems in radical ā (97 A. 2 a).
- 2. áh-an n. day, otherwise regular, supplements the N. s. with áh-ar.
- 3. śv-án m. dog, otherwise inflected like rájan, takes Samprasarana in its weakest stem śún,² which, as representing an originally disyllabic stem,³ retains the accent:

SINGULAR.		DUAL,	PLURAL.	
	ένα (κύων)	śván-ā, -au	śván-as	
Α.	śván-am	śván-ā, -au	śún-as	
	śun-as (κυνός))	I. śvá-bhis D. śvá-bhyas	
			G. śún-ām	

¹ The normal N. in a appears to have been avoided in an stems, collateral stems always being substituted in this case, as aksi for aksan eye, &c.

² So also in Greek: κυνύς = śún-as.

Cp. Greek 1000-0. Prof. Satya Vrat Shastri Collection.

4. yú-v-an, m. youth, otherwise regular, forms its weakest stem, yún, by Samprasāraṇa and contraction (yú-un):

SINGULAR.		DUAL.		PLURAL.
yúvā	N.A.	yúvān-ā	N.V.	yúvān-as
yúvan yúvān-am			A.	yún-as
yún-e² yún-as				yúva-bhis yúva-bhyas

5. maghá-van bountiful, an epithet of Indra, also forms its weakest stem, maghón, by Samprasāraņa and contraction (maghá-un):

SINGULAR.	DUAL.	PLURAL,
N. maghá-vā		maghá-vān-as
V. mágha-va A. maghá-va		maghón-as
G. maghón-a	as maghón-os	maghón-ām

- 6. údhan n. udder supplements the N. s. with údhar and údhas; before consonant endings, the latter stem also occurs: pl. L. údhas-su.
- 92. The root han, which forms the final member of thirty-five compounds in the RV., follows, for the most part, the analogy of derivative stems in an. The strong stem is

2 The stem retains the accent because it represents a disyllable; cp. śwán.

¹ Cp. Lat. juven-is and jun-ior.

³ The supplementary stem maghá-vant is also used in the following cases; N. maghávan. Pl, I. maghávad-bhis. D. maghávad-bhyas. L. maghávat-su.

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-han (with a long vowel in the N. s. only), the middle is -há, and the weakest -ghn. The cases that occur would in the compound vṛtra-hán Vṛtra-slaying be:

SINGULAR.	DUAL.	PLURAL.
N. vṛtra-hā	N.A. vṛtra-háṇ-ā, -au	N. vṛtra-háṇ-as
V. vŕtra-han A. vřtra-hánan	1	A. vṛtra-ghn-ás
I. vrtra-ghn-á D. vrtra-ghn-é		I. vrtra-há-bhis
G. vrtra-ghn-ás L. vrtra-ghn-í		

3. Adjectives in affc.

93. These words, the suffix of which generally expresses the meaning of -ward, form the strong stem in añc, the middle in īc or ūc (according as ac is preceded by y or v). About fourteen stems have a weakest form in īc, and about six in ūc, which, if they are the contractions of accented syllables, shift the accent to the endings. They are inflected in the m. and n. only, the f. being formed with ī from the weakest stem. The only cases occurring in the pl. are the N.A. and in the du. N.A.L.

The forms actually found, if made from praty-añc turned towards, would be:

¹ Here the h reverts to the original guttural aspirate; the n in this combination is never cerebralized.

² Properly the root affic bend, which has, however, practically acquired the character of a suffix.

³ Here ya and va irregularly contract to i and ū, instead of i and u.

⁴ This is the general rule of the RV., but not of the AV. Thus A. pl. pratic-as RV., pratic-as AV.

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MASCULINE.

	SINGULAR.	DUAL,		PLURAL.
N.	pratyáň (61) pratyáňc-am	N.A. pratyáñc-ā, -au	N.	pratyáñc-as
A.	pratyane-am		A.	pratīc-ás
I.	pratīc-á	*		

D. pratīc-é

Ab.G. pratīc-ás L. pratīc-í

L. pratīc-ós

NEUTER.

N.A. pratyák

pratic-í

a. Other words similarly declined are:

STRONG STEM.	MIDDLE STEM.	Weakest Stem.
ny-áñc downward	ny-ák	nīc¹
sam-y-áño 2 united	sam-y-ák	sam-īc
tir-y-año * transverse	tir-y-ák	tiráś-c
úd-añe upward	úd-ak	úd-īc4
anv-áñe following	anv-ák	anūc
visv-and all-pervading	vísv-ak	vișūc

b. About a dozen stems, in which the affe is preceded by a word ending in a, have no weakest form. Such are ápāño backward, arváño hitherward, ávāño downward, deváño godward, párañe turned away, prañe forward. The only

¹ The stem nic seems to have retained the accent; for the f. is nic-I (not nīc-f), and the I. nīcā being used adverbially probably has an adverbial shift of accent. devadryanc godward also retains the accent on the suffix: I. devadrics.

² The y is here inserted by analogy.

⁸ Here tiri takes the place of tirás across, from which the weakest stem tirasc (= tiras+ac) is formed.

i, though no y precedes the a of the suffix, by analogy.

×

cases occurring in the du. and pl. are the N.A. m. The inflexion of these words may be illustrated by apanc:

Sing. m. N. ápān (61). A. ápānc-am. I. ápāc-ā. L. ápāc-i.

Du. N.A. ápāñc-ā, ápāñc-au.

Pl. N. ápāñc-as. A. ápāc-as.

The only distinctively n. form is N.A. s. pråk. The f. is formed from the weak stem with ī: pråc-ī.

94. The points to be noted about changeable stems are:

1. The vowel of the suffix is lengthened in the N. s. m. except in ant and anc stems: gó-mān, agni-ván; kánīyān; cakṛ-ván; rájā; áśmā, grávā, yúv-ā; hastí, ṛg-mí, taras-ví; but ad-án, pratyán.

2. The N. sing. ends in a nasal in all changeable stems

except those in n, which drop it.

3. All changeable stems that lengthen the vowel in the N. s. m. shorten it in the V. Those that drop the n in the N., retain it in the V., while those that have n (after ā) in the N. drop it in the V., and add s:

thus rájan (N. rájā),² áśman (N. áśmā), grávan (N. grávā), yúvan (N. yúvā);³ hástin (N. hastí); hávişmas (N. havíşmān), márutvas (N. marútvān); kánīyas (N. kánīyān); cákṛvas (N. cákṛvān).

a. The only changeable stems in which the V. does not differ in form (though it does in accent) from the N. are the ant and affe stems: sdan (N. adán); prátyan (N. pratyán).

95. The feminines of nouns with changeable stems are

² One an stem has a V. in as: mātari-śv-as (p. 68, n. 5).

¹ In B. some half-dozen N.A. plur. n. forms occur: prăfici, pratyáfici, arvăfici, samyáfici, sadhryafici, anyafici.

Four van stems form their V. in vas : rtā-vas, eva-yā-vas, prātarit-vas, vi-bhā-vas.

The RV. has three vocatives in van: arvan, satāvan, savasāvan.
The AV. has five others, but none in vas astri Collection.

formed by adding ī to the weak stem (when there are two stems) or the weakest (when there are three); e.g. adat-í (m. adant); dhenumát-ī (m. dhenumánt), ámavat-ī (m. ámavant); arkín-ī (m. arkín); návyas-ī (m. návīyāṃs); jagmúṣ-ī (m. jagm-i-váṃs); sam-rájñ-ī (m. rájan), maghón-ī (m. maghávan), -ghn-ī (m. -hán); pratīc-í (m. pratyáño); avitr-í (m. avitár).

a. The f. of the present participle active of the first conjugation (125) is made from the strong m. stem in ant (cp. 156); that of the second conjugation from the weak stem in at; e.g. bhávant-ī being, uchánt-ī¹ shining, púṣyant-ī obtaining abundantly, codáyant-ī urging; but ghnat-ɪ (m. ghnánt) slaying, píprat-ī furthering (m. píprat), kṛṇvat-ɪ (m. kṛṇvánt), yufijat-ɪ (m. yufijánt) yoking, punat-ɪ (m. punánt) purifying.

b. The f. of the simple future participle is formed like the present participle of the first conjugation: sú-syant-I about to bring forth, sanisyant-I going to obtain.

c. Adjectives in van form their f. in var-I; e.g. pf-van $(\pi len r)$ fat, f. pf-var-I $(\pi len \rho a = \pi l f \epsilon \rho a)$. The f. of the irregular yū-v-an young (91.4) is yuva-tf.

Irregular Nouns with Changeable Stems.

96. 1. ap f. water lengthens its vowel in the strong cases du. and pl. and substitutes t for p before bh. The forms occurring are:

Sing. I. ap-á. Ab.G. ap-ás. Du. N. ápā.² Pl. N.V. áp-as. A. ap-ás. I. ad-bhís. D. ad-bhyás. G. ap-ám. L. ap-sú.

2. anad-váh m. ox (lit. cart-drawer, from ánas + vah) has three stems: the last syllable is lengthened in the strong stem anad-váh; and shortened by Samprasāraņa in theweakest anad-úh and in the middle anad-úd (dissimilated

The weak stem appears once in sinc-at-f sprinkling beside the regular sinc-ant-I.

² In a compound.

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STROTTLAR.

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for anad-ud). The N. is irregularly formed as if from a stem in vant. The forms occurring are:

			DUAL,	PHURAL,
		anad-ván	N. anad-váh-au	N. anad-váh-as
L	Α.	anad-váh-am	A. anad-váh-au	A. anad-úh-as
100	G.	anad-úh-as		D. anad-iid-bhig

G. anad-úh-as D. L. anad-úh-i L.

L. anad-út-su

3. pú-mams 1 m. man has three forms: its a is lengthened in the strong stem, and syncopated in the weakest to pums, in the middle to pum.² The forms occurring are:

.SI	NGULAR.	THE REAL PROPERTY.	PLURAL.
N. pún	năn (89. 1)		púmāṃs-as
V. pún A. pún	rgús-sm res		puṃs-ás
Ab.G. pun	ns-ás	G.	puṃs-ám
L. puņ	is-í	L.	puṃ-sú

II. Stems ending in Vowels.

97. A. 1. The stems in derivative a (m. n.) and ā (f.) constitute the most important declensions because the former embraces more than one half of all nominal stems, and the latter includes more feminines than any other declension.

¹ Probably an old compound, with the second part of which the Lat. mās 'male' may be allied.

² With necessary loss of the s between consonants: cp. 28 and 16 a.

³ N. -as, -am = Gk. -os, -ov; Lat. -us, -um.

^{4 -}ā = Gk. -a, -η; Lat. -a. CC-0. Prof. Satya Vrat Shastri Collection.

These two declensions are also the most irregular since the endings diverge from the normal ones here more than elsewhere. The a declension is the only one in which the N.A. n. has an ending in the singular, and in which the Ab. s. is distinguished from the G. The inflexion of the n. differs from that of the m. in the N.A.V. s. du., and pl. only. The forms actually occurring, if made from priyá dear. would be:

R.

PLURAL.

	MASC.	FEM.	MASC.	FEM.
N.	priyá-s	priyá	N. {priyás priyásas '	priyás priyásas ¹²
A.	priyá-m	priyá-m	A. priyán 8	priyás
I.	priyéna?	(priyáyā²	I. (priyáis 9	priyábhis
	lpriyá³	priyá	priyébhis	
D.	priyāya	priyá-yai 5	D.Ab. priyébhyas	priyábhyas
G. L.	priyāt¹) priyāsya²} priyé priya	priyá-yās ^s priyá-yām ^s priye ^s	G. priyá-ņ-ām ¹⁰ L. priyéşu ¹¹ V. (priyās \priyāsas	priyá-ņ-ām priyásu ¹¹ príyās

Dual. N.A. m. priyá,¹³ priyáu ; f. priyé. I.D.Ab. m. f. n. priyábhyām. G.L. m.f.n. priyá-y-os.

¹ Certain adjectives in -as -a -am follow the pronominal declension (110).

² These terminations originally came from the pronominal declension (110). The final of ena is often lengthened (enā).

³ This form, made with the normal I. ending ā, is rare.

⁴ This ending is preserved in the Lat. o for od (e.g. Gnairod in inscriptions) and in the Greek (Cretic) adverb τῶ-δε hence.

⁵ The terminations yai (=yā-e), yās (=yā-as), yām are due to the influence of the feminines in ī (originally yā), e.g. devyái, devyás, devyám (cp. 100).

^{. (}For notes 6-13 see next page.)

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- q. The N.A. neuter forms are: Sing. priyá-m. Du. priyé. Pl. priyá 14 and priyá-n-i. 15
- α . In the Brāhmaṇas and Sūtras the D. s. f. ending ai is used instead of the Ab.G. ending ās both in this declension and elsewhere (98.3 α); e. g. jīrṇāyai tvacaḥ of dead skin.
- 2. Radical ā stems, m. and f., 16 are common in the RV., being formed from about thirty roots. Most of them appear only as the final member of compounds, but four are used as monosyllables in the m.: já child, trá protector, dá giver, sthá standing; and seven in the f.: kṣá abode, khá well, gná divine woman, já child, jyá bowstring, má measure, vrá troop. 17 The forms occurring in the oblique cases are so
- ⁶ The form amba, occurring thrice in the RV., may have a V. meaning, O mother! The VS. and TS. have the V. ambe as from a stem ambā mother.
- ⁷ This form seems to consist of a double ending: as-as. The form in as is about twice in the RV. and twenty-four times in the AV. as frequent as that in asas.
- That the ending was originally -ns is shown by the Sandhi (40.2); cp. Gothic -ans, Gk, inser. -ors.
- ⁹ This ending is preserved in such Greek datives as ίπποις. It is slightly commoner in the RV. than priyebhis, but in the AV. it is five times as common. It is almost always used in the Brāhmanas.
 - 10 The n seems to have been due to the influence of the n stems.
- 11 The u of su is almost invariably to be read with hiatus, even before u.
- 12 This form is rare in the RV., being probably due to the influence of the many masculines.
- 13 The du. in \bar{a} is more than seven times as common as that in au in the RV.
- 14 The form in ā is commoner in the RV. than that in āni in the proportion of three to two. In the AV. the proportion is reversed.
- 15 This form is due to the influence of the an stems, which form their n. pl. in both ā and āni, e.g. nāmā and nāmāni.
- 16 There are no distinctively n. forms, as the radical vowel in that gender is always shortened to a, and the stem is then inflected according to the derivative declension.
- 17 These stems become less common in the later Samhitās, where they often shorten the final vowel to a, and are then inflected like derivative a stems.

rare that some endings, such as those of the L. s., the G.L. du., and the G. pl. are not represented at all. The m. always takes s in the N. s., but the f. often drops it, doubtless owing to the influence of the derivative ā stems. The radical vowel is dropped before the endings e and as of the D. and G. s. The forms actually occurring, if made from jā child m. f., would be:

Sing. N. já-s, f. also já. A. jám. I. já. D. j-é. G. j-ás. V. já-s.

Dual. N.A.V. já and jáu. I. já-bhyam.

Plur. N. jás. A. jás. I. já-bhis. D. já-bhyas. Ab. já-bhyas. L. já-su.

a. Five anomalously formed m. derivative stems in \bar{a} follow the analogy of the radical \bar{a} stems.

The strong stem of pathi m. path is in the RV. panthā only: Sing. N. panthā-s. A. panthā-m. Pl. N. panthās. The AV. has besides the stem panthān: Sing. N. panthā. A. panthānam. Pl. N. panthān-as. From the adverb tathā thus is formed the sing. N. a-tathā-s not saying 'yes'.

usanā m., a seer, has a N. like a f.: usanā. A. usanā-m. D. usan-e. manthā churning stick and mahā great form the A. manthā-m and mahā-m.

3. Radical a stems, m. n., numbering about twenty, consist almost entirely of stems in radical ā that has been shortened to a. Excepting kha n. aperture they appear as final members of compounds only; e. g. prathama-já first-born. -ha slaying is a reduced form of han; e. g. śatru-há slaying enemics.

98. B. Stems in i and u (m.f.n.).

Both declensions embrace a large number of nouns of all genders. But the i declension contains comparatively few n. stems, and, excepting the N.A. s. and pl., n. forms are

¹ Not, however, in most of the dative infinitives; e. g. parā-dái to give up, pra-khyái to see, prati-mái imitate (op. 167).

² Contrary to the rule generally applicable to monosyllabic stems, the accent remains on the radical syllable throughout.

rare in it, not occurring at all in several cases. In the u declension the masculines greatly preponderate, being about four times as numerous as the f. and n. stems taken together, while the neuters here greatly outnumber the feminines. The inflexion, which is closely parallel in both groups, is practically the same in all genders except that the N.A. s. and pl. n. differ from the m. and f., and the A. pl. m. and f. differ from each other. The final vowel of the stem shows Guna in three of the weak cases of the s. (D.Ab.G.), as well as in the V. s. and the N. pl. m. f., while it is abnormally strengthened in the L. s. normal ending as of the Ab.G. s. is reduced to s. while that of the L. s. is always dropped in the i declension and usually in the u declension. The inflexion of the n stems has influenced the i declension in the I. s. only, but the u declension in the G.Ab. and L. also. Oxytone stems. when i and u are changed to y and v, throw the accent on a following vowel, not as Svarita, but as Udatta, and even on the nam of the G. pl., though the stem vowel in that case does not lose its syllabic value.

The adjectives suc-i bright and madh-u sweet may be used to illustrate the forms actually occurring:

STUGULAR.

	m.	f.	n.	m.	f.	n.
N.	śúci-s	śúci-s	śúci	mádhu-s	mádhu-s	mádhu
	śúci-m	śúci-m	śúci	mádhu-m	mádhu-m	mádhu
T	śúcy-ā¹ śúci-n-ā	(súcy-a *		, mádhv-ā 8	mádhv-ā	
	śúci-n-ā	súcī súci	śúci-n-ā	(mádhu-n-ā		mádhu-n-ā

¹ Five stems in the RV. form their I. like śúcyā, but twenty-five (under the influence of the n declension) like súcinā.

² This is the normal formation, but the contracted form in i is more than twice as common in the RV. The latter is in the RV. further shortened to i in about a dozen words.

³ The normally formed I. in a is made in the m. by only four stems, but that with na by thirty in the RV.; in the n. the na form is used almost exclusiver -0. Prof. Satya Vrat Shastri Collection.

15

m.	f.	n	m.	f.	n.
D. śúсау-е	śúcay-e 4	śúcaye	mádhav-e 7	mádhav-e	∫mádhav-e 10
Ab. śúce-s¹	śúce-s	[śúce-s]	mádho-s	mádho-s	mádhu-n-e mádho-s ¹¹
G. śúce-s	śúce-s ⁵	śúce-s	mádho-s 8	mádho-s	lmádhu-n-as ∫mádho-s ¹²
L. {śúcā śúcau²	śúcā ⁶ śúcau	śúca śúcau	(mádhv-as mádhav-i° (mádhau	mádhau	l mádhu-n-as mádhav-i ¹³ mádhau
V. śúce	śúce	[śúci]	mádho	mádho	(mádhu-n-i mádhu
		D	UAL.		
N.A.V. śúcī	śúcī	śúcī	mádhū ³	mádhū	mádhv-ī 14
I.D.Ab. G.L.	śúci-bhyām śúcy-os		mádhv-os	mádhv-os	mádhu-n-os

1 ari m.f. devout and avi m. sheep have ary-as and avy-as.

² The form in au is more than twice as common as that in a in m. and f.

 $^{\rm 3}$ The derivative i, u and I stems are the only ones that do not take $\bar{\rm a}$ or au in the dual.

4 utf with aid is often used as a D. The RV. has seven datives in ai, e.g. bhrty-ái for sustenance, following the analogy of the I declension.

5 The RV. has six forms according to the I declension, e.g. yuvaty-as.

The form védi on the altar, occurring twice, is the only L. from an i stem with the normal ending i (= védi-i).

7 This type occurs from over sixty stems, the normal formation (madhv-e) from only three stems in the RV.

⁸ The normally formed type madhv-as is followed by six stems, the prevailing type madho-s by over seventy in the RV.

9 Seven stems follow this type, while nineteen follow madhau in the RV.

10 From one stem also mádhv-e.

11 Once also madhy-as.

12 Also mádhv-as, vásv-as.

13 Only in the form sanav-i.

14 The only example in RV. is urv-f the two earths. The VS. has janu-n-I two knees.

15 The only example is janu-n-os (AV.).

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I

PLURAL.

N.V. śúcay-as¹ śúcay-as³) śúcī⁴ mádhav-as⁵ mádhav-as⁶) ma	ádhū 7
súci ma	ádhu
A. śúcī-n² śúcī-s śúcī-n-i mádhū-n² mádhū-s ma	ádhū-n-i
I. śuci-bhis mádhu-bhis	
D.Ab. śúci-bhyas mádhu-bhyas	
G. śúcī-n-ām mádhū-n-ām	
L. śúci-şu mádhu-şu	

a. Twenty-seven i stems in the RV. show ferms according to the derivative \bar{i} declension in the D.Ab.G.L. s. f.: e.g. bhrtí f. sustenance: D. bhrty-ái; bhúmi f. earth: Ab.G. bhúmy-ās, L. bhúmy-ām. Such forms in ai, ās, ām are much commoner in the AV. In B. ai is regularly used instead of ās (cp. 97 a a). Besides the numerous I. s. forms in nā the RV. has half a dozen i stems showing the influence of the n declension in the incipient use of the endings nī in the N.A.V. du. n. and ni in the N.A. pl. n.

In the u declension the RV. has only three forms following the analogy of the derivative i declension: fsu f. arrow: D. fsv-ai, G. fsv-as, su-vastv-as of the (river) Suvastu (all in late passages). There are

¹ The only stem not taking Guna is arf devout which has the N. pl. ary-as m. f.

² The original ending ns is in both suoin and madhun preserved in the Sandhi forms of ms or mr (39, 40).

³ About ten stems in i in the RV. have N. pl. forms according to the derivative i declension; e.g. avanis streams beside avanayas.

^{&#}x27;The normal type śúci (= śúci-i) is of about the same frequency as its shortened form śúci, both together occurring about fifty times in the RV. The secondary type śúcīni occurs about fourteen times.

⁵ There is only one example of the N. pl. m. without Guna: madhy-as itself occurring four times.

⁶ There are two examples of the N. pl. f. without Guna: madhy-as and sata-kraty-as having a hundred powers.

⁷ The type without ending is made from twelve stems, the form with shortened vowel being nearly twice as common as that with ū. The secondary type mádhūni is more frequent than mádhū.

⁸ In B. the D. s. f. ending at is here regularly used instead of the Ab.G. as.

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also some forms following the analogy of the ü declension: A. á-bhīrvam from á-bhīru fearless and N. du. and pl. in yuv-ā and yuv-as from several stems derived with the suffix yu. Besides the numerous I. singulars m. and n., there are many alternative n. forms, in the remaining cases of the s. and N. A. pl., following the n declension: D. mādhu-ne, kašípu-ne; Ab. mādhu-nas, sānu-nas; G. cāru-ṇas, dāru-ṇas, drū-ṇas, mādhu-nas, vāsu-nas; L. āyu-ni, sānu-ni; dāru-ṇi; N.A. pl. dārū-ṇi, &c.

b. There is no example of a V. s. n. from an i stem, and the only one from an u stem is gaggulu (AV.). This seems to indicate that the V. s. in these stems was identical with the N.

c. Adjectives in u often use this stem for the f. also; e.g. caru dear; otherwise they form the f. in ū, as tanú m., tanú f. ihin (Lat. tenu-is); or in I, as urú m., urv-f f. wide.

d. There are about a dozen stems in which final i seems to be radical in a secondary sense as representing a reduced form of roots ending in a. They are mostly m. compounds formed with -dhi; e.g. ni-dhi treasury. There are also about eight stems formed from roots in u, all of which except dyú day are final members of compounds; e.g. raghudrú running swifty; besides some twelve stems in which u is radical in a secondary sense, as representing the shortened form of the vowel of three roots in ū; e.g. su-pú darifying well (from pū purify), pari-bhū surrounding (from bhū be).

The inflexion of these radical i and u stems is exactly the same as that of the derivative i and u stems given above.

Irregularities.

99. 1. páti (Gk. πόσι·ς) m. husband is irregular in the D.G.L. s.: páty-e, páty-ur, páty-au; while the I. in this sense has the normal form páty-ā. When it means lord, either as a simple word or as final member of a compound, it is regular: D. pátay-e, bfhas-pátay-e, G. páte-s, prajápate-s, L. gó-patau; while the I. in this sense is formed with nā: páti-nā, bfhas-pátinā. The f. is pátnī (Gk. πότνια) wife and lady.

The anomalous ending appears to be due to the influence of the Ab.G. in the names of relationship (101) in r like pitur, G. of pitf father.

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- a. The f. jani wife takes the anomalous ending ur in the G.: jany-ur. It has the further anomaly of forming its N. janī like the derivative i declension.
- 2. sákh-i m. friend, besides having irregularities like páti in the weak cases of the s., has a strong stem formed with Vrddhi: N. sákhā, A. sákhāy-am, I. sákhy-ā, D. sákhy-e, Ab.G. sákhy-ur, V. sákhe. Du. sákhāy-ā and sákhāy-au; Pl. N. sákhāy-as, A. sákhī-n, I. sákhi-bhis, D. sákhi-bhyas, G. sákhī-n-ām.
- a. In the RV. sakhi occurs as the final member of eight compounds in which it is inflected in the same way and is also used as a f.; e.g. marút-sakhā N. m. f. having the Maruts as friends.
- 7. 3. arí devout is irregular in forming several cases like the radical ī stems (except in accentuation): sing. A. ary-ám (beside arí-m) m., G. ary-ás m.; pl. N. ary-ás m. f., A. ary-ás m. f.
- α . The VS. has also the N. s. arf-s, beside the regular arf-s of the RV. ávi sheep (Lat. ovi-s) also takes the normal ending as in the G. s.: ávy-as. ví m. bird has in the RV. the N. s. vé-s beside ví-s.
- 4. The neuters ákṣi eye, ásthi bone, dádhi curds, sákthi thigh, form their weakest cases from stems in án; e.g. I. dadhn-á, sakthn-á; G. akṣṇ-ás, asthn-ás, dadhn-ás. Du.N. ákṣi-ṇī (AV.), I. sákthi-bhyām, G. akṣṇ-ós, but sákthy-os (VS.). In the pl. the an stems are used in the N.A. also: akṣāṇ-i (beside ákṣī-ṇi, AV.), asthān-i (beside ásthī-ni, AV.), sakthān-i; I. akṣā-bhis, asthá-bhis; D. asthá-bhyas.
- 5. dyú m. f. sky (originally diu, weak grade of dyo, 102, 8) retains this stem before consonant terminations (taking Vrddhi in the N.V. s.), but changes it to div before vowels:

¹ Influenced, like patyur, by the names of relationship in r (101).

² Formed regulacity. Ifker \$ 500 from the strict Collection.

Sing. N. dyáu-s ($Z\epsilon \dot{\nu}s = \Delta j\epsilon \dot{\nu}s$). A. dív-am.¹ I. div-á. D. div-é. Ab.G. div-ás ($\Delta \iota F \delta s$). L. div-í ($\Delta \iota F \ell$). V. dyàu-s ² ($Z\epsilon \dot{\nu}$).

Pl.N. dív-as. A. m. dyún, f. dív-as. I. dyú-bhis.

100. C. Stems in ī and ū are mostly f. when substantives, but a great many as final members of compounds are adjectives used in the m. as well as f.

I. The ī stems are very differently inflected according as they are radical (a) or derivative (b). The analogy of the primary radical group (1) is closely followed both in inflexion and accentuation by a secondary group (2) of about eighty polysyllabic stems which, though formed with derivative ī, are for the sake of clearness best treated as a division of the radical group.

a. The normal endings as they appear in the inflexion of consonant stems are taken throughout this declension. The G. pl., however, preserves the normal ending ām in one single form only (dhiy-ām), nām being otherwise always added. The N. s. always adds s. Accentuation on the final syllable of the stem is characteristic of this declension, and, except in monosyllabic stems, the acute remains on that syllable throughout. Before vowel endings the ī is split to iy in monosyllabic nouns, even when they are final members of compounds, as A. dhiy-am, pl. N. nānā-dhiy-as having diverse intentions; but in roots as final members of

¹ The stem div, the Samprasāraņa form of dyav, has made its way into the strong cases, A. s. and N. pl., owing to the very frequent weak cases div-as, &c., which taken together occur more than 350 times in the RV.

² i.e. díau-s to be pronounced as a disyllable. The s of the N. is retained in this form.

³ These two forms, which occur only in the RV. or passages borrowed from it, always mean days.

^{*} Except accented -dhf, as ā-dhiam (but su-dhf follows the general rule, as su-dhiy-as).

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compounds only when two consonants precede, as yajña-priy-am sacrifice-loving, but yajña-nyàm (= yajña-niam) leading the sacrifice. Otherwise ī is always written as y, but is invariably to be pronounced as i, as nady-àm pronounced nadíam stream.

The monosyllabic stems belonging to the radical class are the feminines dhi thought, bhi fear, śri glory, and the m. vi receiver (occurring only once in the N. s.). The compounds of the first three, being mostly Bahuvrihis (189), and the compounds formed from the roots krī buy, nī lead, prī love, mī diminish, vī move, śī lie, śrī mix, being mostly accusative Tatpuruṣas (187), are both m. and f.

The secondary group consists of more than eighty polysyllabic stems accented on the final syllable and probably for this reason following the analogy of the radical compounds. Excepting about half a dozen they are substantives, nearly all f. The masculines are ahi serpent, rathi charioteer, and about eight compounds.

b. The declension in derivative $\bar{\imath}$ embraces a large number of stems formed by means of the suffix $\bar{\imath}$ (originally $y\bar{a}$) largely to supply a f. to m. words, and not normally accenting the suffix. It also includes a large number of miscellaneous f. stems of an independent character having no corresponding m., as sac- $\bar{\imath}$ might. It includes seven m. stems, five of

³ In the secondary radical group (a.2, p. 87) the ī is split only in samudrī and partly in cakrī.

² The resolved forms given below are spelt with i (not iy as they may have been pronounced) so as to avoid confusion with the written forms of the Samhitā text that are spelt with iy. Again the resolved vowel is given as I (not I) because long vowels are regularly shortened in pronunciation before vowels (p. 22, notes 1 and 5).

s The exceptions are mostly stems in which the preceding syllable, having been reduced, throws the accent forward, e.g. uru, f. urv-f, wide; or in which, as proper names, the accent has shifted to indicate a change of meaning. C.g. Rashkit artivet, his takker thank.

which are proper names: Tiraści, Námī, Pfthī, Mátalī, Sóbharī, besides ráṣṭrī ruler, siri weaver.

The inflexion of these stems differs from that of the radical is stems in three respects:—(1) no s is added in the N. s. m. or f.; (2) the endings diverge considerably from the normal ones, the s. A. taking m, the D. ai, the Ab.G. as, the L. am, the pl. N.V.A. s; (3) stems accented on the final vowel shift the acute to the ending in the weak cases of the s., in the G.L. du., and in the G. pl.

a. RADICAL STEMS.

b. DERIVATIVE STEMS.

1. dhí f. thought. 2. rathí m. f. charioteer.

deví f. goddess.

SINGULAR.

N.	dhi-s	rathi-s		deví
	dhiy-am	rathi-am		deví-m
	dhiy-á	rathí-ā		devy-á
	dhiy-é	rathi-e		devy-ái
G.	dhiy-ás	rathi-as	Ab.G.	devy-ás
			L.	devy-ám
V.		ráthi	v.	dévi

DUAL.

N.A.	dhíy-ā, -au	rathí-ā	N.A.	deví
I. G.L.	dhī-bhyām dhiy-ós	rathi-bhyām rathi-os	The second second	dévī deví-bhyām devy-ós

In the later language the derivative group (b) absorbs the secondary radical group (a 2), while borrowing from the latter the N.A.V. du. and the N.V. pl. forms. Satya Vrat Shastri Collection.

PLURAL.

N.	dhiy-as	rathi-as	devi-s
. A.	dhiy-as	rathi-as	deví-s
	dhī-bhís	rathi-bhis	deví-bhis
	VE TO THE REAL PROPERTY.	D. rathi-bhyas	deví-bhyas
G.	dhī-n-am¹	G. rathi-n-ām	devi-n-ām
L.	dhī-ṣú	L. rathi-șu	deví-su
			V. dévī-s

a. Other words belonging to the secondary radical class (a 2) are: kumārí girl (A. kumāríam), tandrí weariness (N. tandrís), dūtí messenger (N. dūtís), nadí siream (A. nadíam), lakṣmí mark (N. lakṣmís, A. laksmíam), simbí lioness (N. simbís, A. simbíam).

8. strf woman, originally a disyllable, is inflected as a radical monosyllable stem in the sing. A. and pl. N.A.I.: strfy-am; strfy-as, strī-bhis (accent); but retains traces of its derivative origin in the s. N. strf (no s), D. striy-ái² (AV.), G. striy-ás, L. striy-ám (AV.).

II. The ū declension, which comprises both radical and derivative stems, is much more homogeneous than the ī declension. The inflexion of these two classes corresponds exactly to that of the two divisions of the radical ī declension. Practically all the stems in this declension are oxytones (including both the compound radical and the derivative stems).

a. In the radical class there are seven monosyllabic stems, five of which are f.: dū gift, bhū earth, brū brow, syū thread, srū stream; one m. and f.: sū begetter and mother; one m.: jū speeding, steed. There are further two reduplicated f. substantives and one adjective: juhū tongue, juhū sacrificial spoon; jogū singing aloud. Finally, there are about sixty compounds, almost exclusively formed from about eleven roots, e.g. pari-bhū surrounding.

dhī-n-ām occurs seven times in the RV., dhiy-ām only once, the latter being the only example of the normal ending.

² In B. this form is used for the G.; e.g. striyai payah woman's CC-0. Prof. Satya Vrat Shastri Collection.

- b. The derivative class comprises two divisions: the one consists of about eighteen oxytone f. substantives, several of which correspond to m. or n. stems in u accented on the first syllable, e. g. a-grú (m. á-gru) maid; the other and more numerous division consists of oxytone f. adjectives corresponding to m. oxytones, e. g. babhrú (m. babhrú) brown.
- a. The normal endings as they appear in the inflexion of consonant stems are taken throughout this declension (radical and derivative).\(^1\) The G. pl., however, takes the normal \(^2\) in uncompounded radical stems only,\(^2\) but n\(^3\) in all others. The N.s. always adds s. Before vowel endings the \(^1\) is split into uv in monosyllabic nouns and generally in compounds with roots as final member (even when preceded by a single consonant). In the minority of such compounds (some nine in the RV.) and in all derivative stems,\(^3\) it is written as v, but pronounced as u.\(^4\) Thus A. bh\(^4\)v-am, \(^3\)-bh\(^4\)v-am present; but vi-bh\(^4\)-am eminent, tan\(^4\)-am.

The forms occurring if made from bhú earth and tanú body would be the following:

SINGULAR.

	RADICAL.		DERIVATIVE.
N.	bhú-s		tanú-s
A.	bhúv-am		tanú-am
I.	bhuv-á		tanú-ā
			tanú-e
	bhuv-ás	Ab.G.	tanú-as
L.	bhuv-í	7	(tanú-i
101		Д.	(tanú-i (tanú tánu
		.√.	tánu

¹ The derivative stems show an incipient tendency to be influenced by the inflexion of the derivative i declension. The RV. has only one such form: śvaśruśm; the AV. has at least ten such; the VS. has A. pumścalu-m courtesan, D. tanv-śi, G. tanv-śs. In B. the D. s. f. ending at is used for as; e. g. dhenvái rétah the seed of the cow.

² Judging by the only two forms that occur, bhuvam and joguvam.

³ It is, however, split in the derivative stems a-gru, kadru Soma ressel, in adjectives when u is preceded by y, and in bibhatsu loathing.

⁴ Hence in such forms it is given below as u (short because a vowel is shortened before another in pronunciation; op. p. 22, note 1).

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DUAL.

N.A. bhúv-ā

I. bhū-bhyám L. bhuv-ós

N.A. tanú-ā

D. tanú-bhyām L. tanú-os

PLURAL.

N. bhúv-as A. bhúv-as N. tanú-as A. tanú-as I. tanú-bhis

G. bhuy-ám

D. tanú-bhyas

G. tanú-n-ām

101. D. Stems in r (m. and f.), which in origin are consonant stems in derivative ar or tar, closely resemble an stems (90) in their declension. Derivative stems in r consist of two groups, the one formed with the original suffix ar, the other with tar. The former is a small group of only eight stems, the latter a very large one of more than 150. Both groups agree in distinguishing strong and weak cases. The strong stem ends in ar or ar, which in the weak forms is reduced to r before vowels and r before consonants. Both groups further agree in dropping the final of the stem in the N. s. m. f., which case always ends in ā. They resemble the vowel declension in adding the ending n in the A. pl. m. and s in the A. pl. f., and in inserting n before the ām of the G. pl.2 They have the peculiar ending ur in the G. s.3

1. The stems in ar are: m. dev-f husband's brother. nf man; f. us-f dawn, nánandr husband's sister, svásr 5 sister; n. áh-ar day, údh-ar udder, vádh-ar weapon, which

¹ Except usr-ás.

² Except svásr-ām and nár-ām.

³ Except nár-as and usr-ás.

⁴ This word is probably derived with the suffix ar.

⁵ In this word the ris probably radicalis svá-sar.

occur in the N.A. s. only. The forms that occur of the first five stems are:

- a. Sing. A. devár-am. Pl. N. devár-as. L. devŕ-su.
- b. Sing. A. nár-am $(\mathring{a}\cdot\nu\acute{e}\rho-\alpha)$. D. nár-e. G. nár-as. L. nár-i (Ep. Gk. $\mathring{a}\cdot\nu\acute{e}\rho\cdot\iota$). Du. N.A. nár-ā. V. nár-ā and nár-au. Pl. N.V. nár-as (Ep. Gk. $\mathring{a}\cdot\nu\acute{e}\rho\cdot\epsilon$ s). A. nŕ-n. I. nŕ-bhis. D.A. nŕ-bhyas. G. nar-ám and nṛ-ṇ-ám. L. nŕ-ṣu.
- c. Sing. G. usr-ás. L. usr-í and usr-ám.³ V. úṣar. Pl. A. usr-ás.
 - d. Sing. G. nánāndur. L. nánāndari.
- e. Sing. N. svásā. A. svásār-am. I. svásr-ā. D. svásr-e. Ab.G. svás-ur. Du. svásār-ā, -au. L. svásr-os. Pl. N. svásār-as. A. svásṣ-s. I. svásṣ-bhis. G. svásr-ām 4 and svásṣ-ṇ-ām.
- 2. This group includes two subdivisions, the one forming its strong stem in tar, the other in tar (Gk. $-\tau\eta\rho$, $-\tau\omega\rho$, Lat. -tor). The former consists of a small class of five names of relationship: three m., pi-tar father, bhrá-tar brother, náp-tar grandson, and two f., duh-i-tár daughter and mā-tár mother, together with the m. and f. compounds formed from them. The second division consists of more than 150 stems (including compounds) which are either agent nouns accented chiefly on the suffix, or participles accented chiefly on the root. These stems are never f., and only four are n.

In the tr declension three stems are to be distinguished: the strong, tar or tar; the middle, tr; and the weakest, tr. The names of relationship take the Guna form, sagent nouns the Vrddhi form of the

¹ áh-ar and údh-ar form their other cases from the an stems áh-an and údh-an. Cp. 91. 6. 2 Often to be pronounced nṛṇẩm.

³ Following the analogy of the derivative i declension.

svásr-ām and nar-ām are the only two forms of the r declension in which ām is added direct to the stem.

⁵ The strong stem nap-tar does not occur in the RV., napat taking its place.

Digitized By Siddhanta eGangotri Gyaan Kosha strong stem. The inflexion of the m. and f. differs in the A. pl. only. The sing. G. is formed in ur, the L. in ari, the V. in ar; the pl. A. m. in tṛn, f. tṛs, G. in tṛṇām.

The inflexion of the three stems dā-tf m. giver $(\delta\omega - \tau \eta \rho, da-tor)$, pi-tf m. father $(\pi \check{a}-\tau \eta \rho, p\check{a}-ter)$, mā-tf f. mother $(\mu \acute{\eta}-\tau \eta \rho, m\bar{a}-ter)$ is as follows:

SINGULAR.

	DIRGUIAL.	
N. dātá A. dātár-am	pitá pitár-am	mātá mātár-am
I. dātr-ắ D. dātr-é Ab.G. dātúr L. dātár-i V. dátar (δῶτερ)	pitr-á pitr-é pitúr pitár-i (πατέρ- pítar (Ju-piter)	mätr-á mätr-é mätúr) mätár-i mátar (μῆτερ)
	DUAL.	
N.A. dātār-ā, -au	pitár-ā, -au	mātár-ā, -au
I.D. dātŕ-bhyām	pitŕ-bhyām	mātŕ-bhyām
G.L. dātr-ós	pitr-ós	mātr-ós
A STATE OF THE STA	PLURAL.	
N. dātár-as	pitár-as	mätár-as
A. dātŕn	pitrn	mātr-s
I. dātŕ-bhis	pitŕ-bhis	mātŕ-bhis
D.Ab. dātr-bhyas	pitŕ-bhyas	mātŕ-bhyas
G. dātṛ-ṇ-ấm	pitṛ-ṇ-ắm	mātr-ņ-ám
L. dātŕ-su	pitŕ-su	mātŕ-șu
V. dátār-as	pitar-as atya Vrat Shastri Collec	mátar-as

a. nap-tr in the RV. occurs in the weak stem only: Sing. I. naptr-a, D. naptr-e, G. napt-ur. Pl. I. naptr-bhis. It is supplemented in the strong forms by napat (Lat. nepōt-): Sing. N.V. napat. A. napat-am.—Du. N.A. napat-a.—Pl. N.V. napat-as. In the TS. occurs naptar-am (like svasar-am among the r stems).

b. The only n. stems occurring are dhar-tf prop, dhmā-tf smithy, sthā-tf stationary, vi-dhar-tf meting out, and of these only about half a dozen forms occur. The only oblique cases met with are the G. sthātúr and the L. dhmātári. The N.A. s. owing to its rarity seems never to have acquired fixity in the Veda, but sthātúr represents the normal form. In B. the N.A. form in r begins to be used in an adjectival sense: bhartf supporting, janayitf creative.

c. The f. of agent nouns in tr is formed with I from the weak stem

of the m., c.g. janitr-I mother (inflected like devi).

102. E. Stems in ai, o, au. The only stems in diphthongs are: rái m. and (rarely) f. wealth, gó m. bull, f. cow, dyó m. f. sky, náu f. ship, gláu m. f. lump. They form a transition from the consonant to the vowel declension; for while they take the normal endings like the ordinary consonant declension, they add s in the N. s. m. f. and have a vowel before the endings with initial consonant. There are no neuter forms.

1. rái appears as rāy before vowels and rā before consonants. The forms occurring are: Sing. A. rá-m (Lat. re-m). I. rāy-á. D. rāy-é (Lat. rē-ī). Ab.G. rāy-ás.—Pl. N. ráy-as. A. rāy-ás.¹ G. rāy-ám.

2. go has as its strong form gau which appears as gā in the A. s. and pl. The Ab.G. are irregular in adding s only instead of as. The forms occurring are: Sing. N. gáu-s $(\beta o \hat{v}$ -s). A. gá-m $(\beta \hat{\omega}$ - $\nu)$. I. gáv-ā. D. gáv-e. Ab.G. gó-s. L. gáv-i.—Du. gáv-ā, -au.—Pl. N. gáv-as. A. gá-s. I. gó-bhis. D. gó-bhyas. G. gáv-ām and gó-n-ām. L. gó-şu. V. gáv-as.

¹ Rarely ráy-as; once rá-s (SV.).

² As regards accentuation this word is not treated as a monosyllabic stem, never shifting the accent to the endings.

³ This form, which follows the vowel declension and is much less common than gáv-ām, occurs at the end of a Pāda only.

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3. dyó .m. f. sky (cp. 99. 5) is declined like gó. The forms occurring are: Sing. N. dyáu-s¹ (Zeús): A. dyám (Lat. diem). Ab.G. dyó-s. L. dyáv-i. V. dyáu-s and dyàu-s² (Zeû).—Du. N.A. dyáv-ā.—Pl. N.V. dyáv-as.

4. náu is inflected quite regularly as far as can be judged by the few forms occurring: Sing. N. náu-s. $(\nu\alpha\hat{v}-s)$. N. náv-am $(\nu\hat{\eta}Fa)$. I. nāv-á. G. nāv-ás $(\nu\eta F-\delta s)$. L. nāv-í $(\nu\eta F-\delta)$.—Pl. N. náv-as $(\nu\hat{\eta}F-\epsilon s)$, a. náv-as $(\nu\hat{\eta}F-\epsilon s)$. I. náu-bhis $(\nu\alpha\hat{v}-\phi_{\delta})$.

5. gláu occurs in two forms only: Sing. N. gláu-s and Pl. I. glau-bhís.³

Degrees of Comparison.

103. 1. The secondary suffixes of the comparative tara (Gk. -τερο) and the superlative tama (Lat. -timo) are regularly added to nominal stems (both simple and compound), substantives as well as adjectives, generally to the weak or middle stem; e.g. priyá-tara dearer, tavás-tara stronger, vápuṣ-ṭara more wonderful, bhágavat-tara more bounteous; vṛṭra-ṭára a worse Vṛṭra; bhūri-dávat-tara giving more abundantly; śaśvat-tamá most constant; ratna-dhá-tama best bestower of treasure; híranya-vāśī-mat-tama best wielder of the golden axe; rathí-tama best charioteer.

a. The final n of the stem is retained before these suffixes; e.g. madin-tara more gladdening, vṛṣán-tama most manly. An n is sometimes even inserted; e.g. surabhi-n-tara more fragrani; rayin-tama very rich.

¹ The same as the N. of dyu (99. 5).

² That is, diau-s with the proper V. accent, but with anomalous retention of the N. s.

³ The N. pl. glav-as also occurs in the AB.

These secondary comparatives and superlatives are commoner than the primary in the proportion of three to two.

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- b. In a few instances the strong stem of a present participle is used; e.g. vrådhan-tama being most mighty, sähan-tama most victorious; and the weakest stem of a perfect participle: vidús-ţara wiser; milhūṣ-ṭama most gracious.
- c. These secondary suffixes are occasionally found added to the primary comparatives and superlatives, e.g. śréstha-tama most beautiful.
- d. They also form a comparative and superlative from the preposition úd up: út-tara higher, ut-tamá¹ highesi.
 - e. These suffixes 2 form their f. in a; e.g. matf-tama most motherly.
- 2. The primary suffix of the comparative īyāms (Gk. -ιων, Lat. -ior) and that of the superlative iṣṭha (Gk. -ιων) are added directly to the root, which is regularly accented and gunates i and i, but leaves a unchanged apart from nasalization in a few instances. Final radical ā combines with the initial of the suffix to e, which is, however, usually to be read as two syllables. Examples are: téj-īyāms sharper, téj-iṣṭha very sharp (tij be sharp); jāv-īyāms quieker, jāv-iṣṭha quiekest (jū be swift); yāj-īyāms sacrificing better, yāj-iṣṭha sacrificing best; māmh-iṣṭha most liberal (mah bestow abundantly); jyéṣṭha greatest and jyeṣṭhá eldest (jyā overcome).
- a. In many instances these superlatives attach themselves in meaning to derivative adjectives, being formed from the root which the latter contain; e.g. &n-īyāms smaller, &n-īṣṭha smallest beside áṇ-u minute; dáv-īyāms farther beside dū-rá far; drágh-īyāms longer, drágh-iṣṭha longest beside dīrgh-6 long; lágh-īyāms lighter beside lagh-û light; vár-īyāms wider, vár-iṣṭha widest beside ur-û wide; śáś-īyāms more frequent beside śáś-vant constant; óṣ-iṣṭha very quick beside óṣ-am quickly; bárh-iṣṭha very lofty beside bṛh-ánt great; yáv-iṣṭha youngest beside yúv-an youth; vár-iṣṭha most excellent beside vár-a choice; sádh-iṣṭha straightest beside sādh-û straight.

¹ With the accent of the ordinal suffix tama.

<sup>When used as an ordinal suffix tama forms its f. in accented I (op. 107).
Except jyesthá meaning eldest and kanisthá meaning youngest.</sup>

B. In a few examples the suffix is added to the derivative form of the root which appears in the adjective; thus as-iṣtha (ωκ-ιστο-s) beside as-u (ωκ-υ-s) swift (from as reach); tikṣṇ-iyāṃs sharper beside tikṣṇs sharp (from tij be sharp); náv-iyāṃs newer, náv-iṣṭha newest beside náva new; svād-iyāṃs (ἡδίων, suāv-ior) sweeter, svād-iṣṭha (ἡδ-ιστο-s) beside svād-u (ἡδ-υ-s, suāv-i-s) sweet (from svad be sweet).

a. Beside the usual forms in īyāṃs there occur about half a dozen alternative comparatives made with the shorter form of the suffix, yāṃs: táv-yāṃs (táv-īyāṃs) stronger; náv-yāṃs (náv-īyāṃ-s) newer; pán-yāṃs (pán-īyāṃs) more wonderful, bhū-yāṃs² (bháv-īyāṃs) becoming more, greater; rábh-yāṃs (rábh-īyāṃs) more violent; sáh-yāṃs (sáh-īyāṃs) stronger. Some half-dozen more have no alternative form beside them: jyā-yāṃs greater, older; pré-yāṃs dearer, pré-ṣṭha dearest (priyá dear); vás-yāṃs better, vás-iṣṭha best (vásu good); śré-yāṃs (κρείων) better, śré-ṣṭha best (śrī be bright), sán-yāṃs (Lat. sen-ior) older (sána old), sthé-yāṃs most steadfast (sthi-rá firm).

b. Some comparatives and superlatives belong to their positives in sense only; e.g. kán-īyāṃs ilesser, younger, kán-iṣṭha smallest and kan-iṣṭha youngest (álpa, small); néd-īyāṃs (Av. nazd-yah) nearer, néd-iṣṭha (Av. nazd-iṣṭa) nearest (antiká near), várṣ-īyāṃs higher, várṣ-iṣṭha highest (vṛddhá grown up).

From the adj. papa bad, the radical element of which is uncertain, is formed direct the comparative pap-iyams in the TS.

² Here the vowel remains unchanged. This is also the case in the corresponding superlative bhú-y-iṣṭha, which moreover adds the suffix with an intervening y.

³ Cp. kan-yà girl (= kaniā), Gk. καινό-s (= κανιό-s).

⁴ Appears in this sense in the TS.

⁵ Cp. várş-man n., varş-mán m. height.

NUMERALS.

104.

Cardinals.

1. é-ka.

2. dvá (δύο, Lat. duo).

3. trí (τρί, Lat. tri).

4. catúr (Lat. quatuor).

5. páñca (πέντε).

6. sás (eg, Lat. sex).

7. saptá (ἐπτά).

 aṣṭấ¹ (ὀκτώ, Lat. octō, Gothic ahtau).

9. náva (Lat. novem).

10. dáśa 2 (δέκα).

11. ékā-daśa.3

12. dvá-daśa (δώ-δεκα).

13. tráyo-daśa.5

14. cátur-dasa.

15. páñca-daśa.

16. só-daśa.

17. saptá-daśa.

18. astá-dasa.1

19. náva-dasa.

20. vimsatí 8 (Lat.

viginti).

30. trim-sát.

40. catvārim-sat.9

50. pañcā-śát (πεντή-κοντα).

60. sas-ti.10

70. sapta-tí.

80. aśī-tí.11

90. nava-ti.

100. śatám (ἐ-κατόν, Lat. centum).

1,000. sahásra n.

10,000. a-yúta n.

100,000. ni-yúta n.

1,000,000. pra-yúta n.

10,000,000. árbuda n.

100,000,000. nyàrbuda n.

Here ékā stands for éka under the influence of dvá-daśa.
Here the N. du. is retained instead of the stem form dva.

5 tráyo, for tráyas (45. 2), is the N. pl. (105).

catúr as first member of a compound is regularly accented catur-.

7 For sas-dasa through saz-dasa (cp. 69 c, note 8).

8 This and the remaining cardinals are substantives. Those from twenty to ninety are either old compounds (adj. and substantive: two decades, &c.) or derivatives formed with -ti.

9 catvārim for catvāri, n. pl. (105), like vimsati and trimsat.

10 Sixty to ninety are abstract f. nouns derived from the simple cardinals (except asi-ti) meaning hexad of tens, &c.

11 ašī- is radically cognate to aș-țā.

¹ astá is an old dual form.

² The cardinals between 10 and 20 are Dvandva compounds formed by prefixing the accented unit to dasa ten.

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 a. The numbers intermediate between the decades 20–100 are Dvandva compounds formed by prefixing the accented unit to the decade; e.g. asta-vimsati 28; éka-trimsat 31; tráyas-trimsat 33; náva-catvārimsat 49; náva-sasti 69; náväšīti 89; páñca-navati 95, sán-navati 96, astá-navati 98; éka-satam 101, cátuh-satam 104, trimsác-chatam 130.
- a. Intermediate numbers may also be expressed by adding together unit and decade with or without ca; e.g. nava ca navatim ca ninety and nine, navatim náva ninety-nine.
- B. In the TS. the number preceding a decade is also expressed by ékān ná by one not = minus one; thus ékān ná vimsatí twenty less one = 19; 6kān ná catvārimsát 39; 6kān ná sastí 59; 6kān násīti 79; ékān ná šatám 99.
- b. There are two ways of forming multiples. The larger number in the du. or pl. may be multiplied by the smaller used as an adjective; e.g. dvé šaté 200; sastím sahásrā 60,000; tríni satá trí sahásrāni trimsác ca náva ca 3,339. Otherwise the multiplier prefixed to the larger number forms with it a possessive (adjective) compound accented on the last syllable; e. g. tráyastrimáat tri-áatáh sat-sahasráh 6,333.
- a. Multiples of numbers below 100 are sometimes formed in these two ways; e.g. navatír náva nine nineties = 810; tri-saptá 21, tri-navá 27.

Declension of Cardinals.

- 105. Only the first four cardinals, like other adjectives, distinguish the genders. éka one, while inflected chiefly in the s., forms a pl.1 also in the sense of some; dvá two is of course inflected in the dual only.
 - 1. éka is declined like the pronominal adjectives vísva

¹ A N. f. du. form of 6ka in the sense of a certain appears in 6ke yuvati (AV.) a certain pair of maidens. CC-0. Prof. Satya Vrat Shastri Collection.

and sárva 1 (120 b). The forms occurring in the Samhitäs are:

- m. s. N. ékas. A. ékam. I. ékena. G. ékasya. L. ékasmin. Pl. N. éke. D. ékebhyas.
- f. s. N. ékā. A. ékām. I. ékayā. G. ékasyās. Pl. N. ékās.
- n. s. N. ékam. Pl. N. ékä.
- 2. dvá two is declined quite regularly as a dual, like priyá (97 A. 1). The forms occurring are:
- m. N. dvá,² dváu. I. dvábhyām. G. dváyos. L. dváyos. f. N. dvé. I. dvábhyām.
- n. N. dvé. L. dváyos.
- 3. tri three is declined in the m. n. pl. quite regularly, like suci (98 B). The f. stem is tisf, the inflexion of which differs in the N.A. from other r stems by adding the normal ending as to the unmodified stem. The forms occurring are:
- m. Pl. tráyas. A. trín. I. tribhís. D. tribhyás. G. trīņám. L. triṣú.
- f. N. tisrás. A. tisrás. I. tisfbhis. D. tisfbhyas. G. tisraám.
- n. N.A. trí, tríni.

4. catúr four in the m. n. has the strong stem catvár (cp. Lat. quatuor). In the G. pl., though the stem ends in

¹ The only form of the Ab. s. occurring, &kāt, follows the nominal declension; it is used in forming compound numerals, &kān ná trimsát 29, &c. (TS.); &kasmāt, used in the same way, occurs in a B. passage of the TS.

The dual form is retained in the numeral compound dvå-daśa 12. Otherwise dvi is used as the stem in compounds, as dvi-pád biped, and in derivation, as dvi-dhā in two ways, &c.

³ Probably for tri-sf, formed like svá-sr (101. 1, note 5).

⁴ Except nar-ás (101. 1 c).

once written tisrnam, though the r is actually long metrically.

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a consonant, n is inserted before the case-ending. The
f. stem is catasr, which is inflected exactly like tisf and
shifts its accent like pañca. The forms occurring are:

m. N. catvár-as. A. catúr-as. I. catúr-bhis. D. catúrbhyas. G. catur-nám.²

f. N. A. cátasr-as. I. catasf-bhis. D. catasf-bhyas. G. catasrnám.

n. N.A. catvár-i.

- 106. The cardinals from five to nineteen, though used adjectivally, do not distinguish gender and take no ending in the N.A. They also have in common the peculiarity of accenting a before the consonant terminations and the final syllable in the G.
- a. The forms of sás six occurring in the Samhitas are:
 N.A. sát (27). I. sad-bhís. D. sad-bhyás. L. sat-sú.
- b. The forms of asta eight indicate that it was an old dual. The forms that occur are:
- N.A. aşţā, aşţau. I. aşţa-bhis. D. aşţa-bhyas. L. aşţa-sú.
- c. páñca five as well as saptá seven and the cardinals from nine to nineteen are declined like neuters in an (90.2) except in the G., which follows priyá (97). The forms occurring are:
- N.A. páñca. I. pañcá-bhis. D. pañcá-bhyas. G. pañcānám. L. pañcá-su.

2 With accent on the final syllable like the G. of panca, &c.

3 Except aștă and aștău which are N. A. dual forms.

4 Except asta, which accents the terminations.

⁵ Meaning probably the two tetrads (perhaps with reference to the fingers of the two hands).

astā is the stem used as the first member of compounds in the

RV., but asta begins to be used in the AV. CC-0. Prof. Satya Vrat Shastri Collection.

¹ Like san-nam, the G. of sas, which, however, does not seem to occur in any of the Samhitas.

- N.A. saptá. I. saptá-bhis. D.Ab. saptá-bhyas. G. saptānām.
- N.A. náva. I. navá-bhis. D. navá-bhyas. G. navānám.
 N.A. dáśa. I. daśá-bhis. D. daśá-bhyas. G. daśānám.
 L. daśá-su.
- N.A. ékādaśa. D. ekādaśá-bhyas. N. dvádaśa. D. dvādaśá-bhyas. N. tráyodaśa. I. trayodaśá-bhis. D. trayodaśá-bhyas. N. páñcadaśa. D. pañcadaśá-bhyas. N. sódaśa. D. sodaśá-bhyas. N. saptádaśa. D. saptadaśá-bhyas. N. návadaśá-bhyas. N. návadaśa. I. navadaśá-bhis. D. ékān ná vimśatyái (TS.).
- d. The cardinals for the decades from twenty to ninety with their compounds are f. substantives, nearly always inflected in the sing. and according to the declension of the stem final; e.g. N. vimśatí-s. A. vimśatí-m. I. vimśaty-ā. N. trimśát. A. trimśát-am. I. trimśát-ā. L. trimśát-i. If the sense requires it these numerals may be used in the pl.; e.g. náva navatís nine nineties; navānām navatīnām of nine nineties.

śatá hundred and sahásra thousand are neuters, which may be declined in all numbers; e.g. dvé šaté two hundred; saptá šatáni seven hundred; trí sahásrāni three thousand.

a. In the group five to nineteen the bare stem may be used in the oblique cases agreeing with substantives; e.g. saptá hótrbhih with seven priests (cp. 194 B a).

Ordinals.

107. The ordinals, being all adjectives ending in a, are declined in the m. and n. like priyá. The f. is formed with ī (declined like deví) except in the first four, which take ā.

The ordinals from *first* to *tenth* are formed with various suffixes, viz. (t)iya, tha, thama, ma. The formation

of the first four is somewhat irregular. The stems of the ordinals from eleventh to nineteenth differ from those of the corresponding cardinals only in being accented on the final syllable; their inflexion differs from that of the latter in following priyá. Thus ekādaśá eleventh forms the cases: m. s. A. ekādaśá-m. Pl. N. ekādaśásas. A. ekādaśán. I. ekādaśáis.

The ordinals from twentieth to ninetieth (including their compounds), which also end in accented á, seem to be abbreviated forms of the corresponding cardinals; e.g. catvārimšá fortieth.

The ordinals for hundredth and thousandth are formed with the superlative suffix tama accented on the final syllable: sata-tamá, sahasra-tamá.

1st pra-thamá, 3 f. á. 1
2nd dvi-t-íya, 5 f. ā.
3rd tṛt-íya, 5 f. ā (Lat. terliu-s).

tur-íya, 7 f. ā (for catur-íya through k-tur-íya).

catur-thá, f. í (τέταρ-το-s, Lat. quartu-s).

5th pañca-má, f. i.
6th ṣaṣ-ṭhá (Lat. sex-tu-s).
saptá-tha.
7th sapta-má (Lat. septimu-s).
8th aṣṭa-má.
9th nava-má.
10th daśa-má (Lat. decimu-s).

Only about three examples of this formation have been noted in the Samhitas, and four in the Brahmanas.

² Sahasra-tamá has been noted in B. only.

³ Probably for pra-tamá foremost, the th being due to the influence of catur-thá, &c.

Both prathama and trtiya have one case-form each according to the pronominal declension in the AV.: G. prathamasyas and L. trtiyasyam.

⁵ From an older dvi-tá second.

⁶ From an older tr-ta third.

When used in the fractional sense of one-fourth accented on the first syllable: túrīya (AV.); similarly in B. cáturtha one-fourth, tftīya one-third.

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11th ekā-daśá.

21st eka-vimsá.

34th catus-trimsá (B.).

40th catvārimśá.

48th astā-catvārimśá.

52nd dvā-pañcāśá (B.).

61st eka-şaş-ţá (B.). 100th śata-tamá.

1000th sahasra-tamá (B.).

Numeral Derivatives.

108. A number of derivatives, chiefly adverbs, are formed from the cardinals.

a. Multiplicative adverbs: sa-kft once (lit. one making); dví-s twice (Gk. δί-s, Lat. bi-s); trí-s thrice (Gk. τρί-s, Lat. tri-s); catús four times (for catúr-s). Others are expressed by the cardinal and the form kftv-as times (probably makings A. pl. of kftu) which is used as a separate word except in aṣṭa-kftvas (AV.) eight times; e.g. dáśa kftvas (AV.) ten times, bhūri kftvas many times.

b. Adverbs of manner formed with the suffix dhā: dví-dhā in two ways or parts, trí-dhā and tre-dhá, catur-dhá, pañca-dhá, so-dhá, sapta-dhá, aṣṭa-dhá, nava-dhá, sahasra-dhá.

c. A few multiplicative adjectives derived with the suffixes a, taya, vaya meaning -fold: tray-á threefold, dvay-á twofold; dása-taya tenfold; cátur-vaya fourfold.

PRONOUNS

109. Pronouns differ from nouns both in origin and declension. They are derived from a small class of roots with a demonstrative sense, and they have several distinct peculiarities of inflexion. These peculiarities have in varying degrees been extended to several groups of adjectives.

A. Personal Pronouns.

This class displays the greatest number of peculiarities: they are for each person derived from several roots or combinations of roots; they are specially irregular in inflexion; they do not distinguish gender, nor to some extent even number. Some resemble neuters in form; a few have no apparent case-ending; in two of them the A. pl. m. does duty as f. also.

SINGULAR.

PLURAL.

N.	ah-ám I		vay-ám we	yū-y-ám 7 ye
A.	mám me	tv-åm thee	asmán³ us	yuşmán 3 you
I.	má-y-ā by me	tvá tvá-y-ā by thee	asmá-bhis by s us	
D.	má-hyam 1 to me	tú-bhyam¹ to thee	asmá-bhyam for us	yuşmá-bhyam for you
Ab.	mád from me	tvád from thee	asmád from	yuşmád from
			us	you
G.	má-ma of me	tava of thee	asmáka-m ⁴	
			of us	of you
L.	má-y-i in me	tvé 2 tvá-y-i in thee	(asmá-su ⁵ in us asmá ⁶	yuşmé in you
			asmé ⁶	

¹ Cp. Lat. mihi and tibi.

Only this, the normal form (=tvá-i), is found in the RV. The

irregular tváyi appears in the later Samhitas.

³ asmán and yuşmán are new formations according to the nominal declension. The stems are compounds of the pronominal elements a+sma and yu+sma. The VS. twice has the distinctly f. new formation yuşmás.

⁴ asmákam and yusmákam are properly the A. n. s. of the possessives asmáka our, yusmáka your.

s asmásu is a new formation following the analogy of asmábhis.

asmé is also used as D.

⁷ Changed from original yas am by the influence of vay-am.

Dual. N. vám 1 and āvám (ŚB.) we two. A. āv^{*}m 2 (ŚB.) us two. Ab. āvā-bhyām (K.) and āvád (TS.) from us two. G. āváy-os (ŚB.) of us two.

N. yuvám ye two. A. yuvám you two. I. yuvá-bhyām and yuvá-bhyām by you two. Ab. yuvád from you two. G. yuv-ós and yuváy-os of you two.

a. The following unaccented forms, inadmissible at the beginning of a sentence, are also used: Sing. A. mā, tvā. D.G. me (Gk. μοι), te (Gk. 'τοι). Du. A.D.G. nau (Gk. νῶι), vām. Pl. A.D.G. nas (Lat. nös),

vas (Lat. vos).

b. The usual stems of these pronouns used in derivation or as first member of compounds are: ma, asma; tva, yuva, yuşma; thus asma-drúh haling us; tvá-yata presented by thes; yuva-yú desiring you two; yuşma-yánt desiring you. But the forms mad, asmad, tvad occur a few times as first member of compounds; thus mát-krta done by me; asmát-sakhi having us as companions; tvád-yoni derived from thee.

B. Demonstrative Pronouns.

110. The inflexion of these pronouns, as compared with the nominal a declension, has the following peculiarities:

1. in the sing. d is added instead of m in the N.A. n.; the element sma appears between the root and the ending in the D.Ab.L. m. n., and syā in the D.Ab.G.L. f.; in (instead of i) is the ending in the L. m. n. 2. in the pl. the N. m. ends in e instead of ās; the G. has s instead of n before the ending ām.

The stem tá that (also he, she, it) may be taken as the type

for the inflexion of adjectival pronouns:

¹ vám (probably abbreviated for avám), occurring once in the RV., seems to be the only N. du. form found in the Samhitas.

² The N. āvám (ŚB.) and A. āvám (K. ŚB.) seem to have been the normal forms judging by yuvám and yuvám.

yuv-os occurs in the RV., yuváy-os in the TS.

⁴ me and te, originally L., have come to be used as D. and G.

	SINGUL	AR.	P	LURAL.
	MASC. NEUT.	FEM.	MASC. N	EUT. FEM.
N.	sá-s¹ tá-d	så		á tá-s
A.	tá-m² tá-d	tá-m		āni) tā-s
I.	téna 3	tá-y-ā	té-bhis, (Toîs)	táis tá-bhis
D.	tá-smai 4	tá-syai 4	té-bhyas	tā-bhyas
Ab.	tá-smād ⁵	tá-syās .		- 1
G.	tá-sya • ·	tá-syās	té-ș-ām ⁸	tá-s-ām 9
L.	tá-smin sá-smin	tá-syām	té-su	tá-su

DUAL.

N.A. m. tá, táu, f. té, n. té. I.Ab. m. f. tá-bhyām. G.L. m. n. táy-os.

- a. The stem tá is frequently used in derivation, especially that of adverbs, as tá-thā thus; the n. form tád often appears as first member of a compound; e. g. tád-apas accustomed to that work.
 - a. There are three other demonstratives derived from ta:
- 1. e-tá 10 this here is inflected exactly like tá. The forms that occur are:

¹ On the Sandhi of sas cp. 48; sa, sa, ta-d = Gk. δ , η , $\tau \delta$; Gothic sa, sō, that-a (Eng. that, Lat. is-tud).

 $^{^{2}}$ tá-m, tá-m, tá-d = Gk. $\tau \acute{o}$ - ν , $\tau \acute{\eta}$ - ν , $\tau \acute{o}$.

³ Sometimes ténā.

⁴ These forms have the normal ending e: = tásma-e, tásyā-e. In B. tásyai is substituted for the G. tásyās.

⁵ The Chandogya Upanisad once has sasmad.

Homeric Gk. τοῦο (for tósio).

⁷ sásmin occurs nine times in the RV., tásmin twenty-two times.

⁸ Cp. Lat. is-tōrum.

⁹ Gk. τάων (for τάσων), cp. Lat. is-tārum.

The stem used in derivation and composition is eta; e.g. etá-vant so great, etá-dfá such. In B. etad is sometimes thus used: etad-dá giving this, etan-máya consisting of this.

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110-111] DEMONSTRATIVE PROYOUNS
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m. Sing. N. esá-s (67, 48). A. etám. I. eténa. D. etásmai. Ab. etásmād. G. etásya. - Du. N. etá, etáu. -Pl. N. eté. A. etán. I. etébhis, etáis. D. etébhyas. f. Sing. N. esa. A. etam. I. etaya. L. etasyam.—Du. N. eté. Pl. etás. A, etás. I, etábhis. L, etásu. n. Sing. N. etád. Pl. N. etá, etáni.

2. tyá is derived from tá with the suffix ya and means that. It is common in the RV., but rare in the later Samhitas. Unlike tá it is used adjectivally only, hardly ever occurring without its substantive. It never begins a sentence except when followed by the particles u, cid, nú, or sú.

The forms occurring are:

m. Sing. N. syá. A. tyám. G. tyásya.—Du. N. tyá.— Pl. N. tyé. A. tyán. I. tyébhis.

f. Sing. N. syá. A. tyám. I. tyá. G. tyásyās.—Du. N. tyé.—Pl. N. tyás. A. tyás.

n. Sing. tyád. Pl. tyá, tyáni,

3. A very rare derivative is ta-ká this little, which occurs only twice in the RV. in the two A. sing. forms m. taká-m, n. taká-d.

a. simá seems to have the sense of an emphatic demonstrative.3 The forms occurring are: Sing. N. simás. V. síma. D. simásmai (n.). Ab. simásmād. Pl. simé.

111. In the inflexion of the demonstrative which in the N. s. m. appears as ayam this here the two pronominal

¹ It is also found a few times in B.

² See 48, note 8.

It is generally given the meaning of every, all, but the above is the more probable sense.

roots i (which nearly always has a double ending) and a are employed, the former in the N. (except the m. s.) and A., the latter in all the other cases. The A. s. m. f. starts from i-m (the A. of i), which appears in the du. and pl. also, so that all these cases have the appearance of being formed from a stem imá.²

		SINGULAR			PLURAL.	
	MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N.	a-y-ám	i-d-ám	i-y-ám	i-m-é	(i-m-å	i-m-ás
A.	im-ám³	i-d-ám	i-m-ám	i-m-án	li-m-áni	i-m-ás
I.	e-n	á, 1	a-y-á 7	e-1	bhis	ā-bhís
D.	8-8	mái	a-syái	e-1	bhyás	ā-bhyás
Ab.	. a-s	mád ⁵	a-syás			
G.	8-8	yá ⁶	a-syás	e-1	-ám	ā-s-ám
L.	8-8	mín	a-syám	6-1	ú	ā-sú

DUAL.

N.A. m. im-á, -áu. f. im-é. n. im-é. m. D.Ab. ā-bhyám. m. G.L. a-y-ós.

¹ These two roots are frequently used in derivation; e.g. a-tra here, a-tha then; i-da now, i-ha here, i-tara other.

² From this stem is formed the adverb ima-tha thus.

³ Here i-m is the A. of i, from which is also formed the A. f. i-m and the n. i-d, both used as particles.

⁴ Also twice ena. enā and the remaining oblique cases, when used as nouns and unemphatic, may lose their accent.

⁵ The Ab., according to the nominal declension, ad is used as a conjunction.

⁶ Both asya and asmai may be accented asya and asmai when emphatic at the beginning of a Pada. The form imasya occurs once in the RV. instead of asya; and imasmai in the AA. for asmai.

⁷ Instead of aya the form anaya occurs twice in the RV.: it is the only form from ana found in the Samhitas astri Collection.

112. The demonstrative corresponding to ayam employed to express remoteness in the sense of that there, you, and having in the N. s. the curious forms m. f. a-s-au, n. a-d-as, uses throughout its inflexion the root a, but always in an extended form. The fundamental stem used in every case (except the N. s.) is a-m A. m. of a. This is extended by the addition of the particle u to amu,1 which appears throughout the sing. (with ū in A. f.) except the N. In the pl. amu is the f. and ami the m. stem (except the A.).

The forms occurring are:

- m. Sing. N. a-sáu. A. a-m-ú-m. I. amú-n-ā. D. amúşmai. Ab. amú-şmād. G. amú-şya.3 L. amú-şmin.— Pl. amí. A. amún. D. amí-bhyas. G. amí-sam.
- f. Sing. N. a-sáu. A. a-m-ú-m. I. amu-y-á. D. amúsyai. G. amú-syās.—Du. N. amú.—Pl. N. amú-s. A. amú-s.
- n. Sing. N. a-d-ás. Pl. N. amú.
 - a. The unaccented defective pronoun of the third person e-na (he, she, it) is declined in the A. of all numbers, besides the I. s. and the G. du.
 - A. sing. m. ena-m, f. enā-m, n. ena-d.—Du. m. enau, f. ene.—Pl. m. enān, f. enā-s.
 - I. sing. enena. G. du. en-os (RV.), enay-os (AV.).
 - a. Another unaccented demonstrative pronoun restricted to the RV. (excepting one form in the AV. and the TS.) is tva meaning one, many.

¹ This stem is used in derivation; e.g. amú-tas thence, amú-tra there, amú-thā thus (B.).

² Here the pronominal root a seems to be compounded with sa extended by the particle u : a-sá-u and a-sá-u.

This is the only example of sya being added to any but an a stem.

⁴ Used adverbially, with shifted accent.

⁵ Here the neuter a-d of the pronominal root a is extended with the suffix as.

Here we have the same e (L. of a) as in 6-ka one, e-vá thus.

Digitized By Siddhanta eGangotri Gyaan Kosha a one, generally repeated in the sense of one another. The n. tvad meaning partly is also found in B. The forms occurring are:

Sing. N. m. tvas, f. tvā, n. tvad. A. m. tvam. I. m. tvena. D. m. tvasmai, f. tvasyai.—Pl. m. tve.

β. The pronoun avá this occurs only in the G. du. form avós in combination with vam meaning of you two being such (used like sa in sá tvám thou as such).

γ. The pronoun ama 1 this occurs only once in the AV. (also in the AB.) in the formula ame 'ham asmi this am I.

C. Interrogative Pronoun.

113. The interrogative ká who? which? what? used as both substantive and adjective, is inflected exactly like tá, excepting the alternative neuter form kí-m,² which instead of the pronominal d has the nominal m (never elsewhere attached to a stem in i). The forms occurring are:

m. Sing. ká-s. A. ká-m. I. kéna. D. ká-smai. Ab. ká-smād. G. ká-sya. L. ká-smin.—Du. N. káu.—Pl. ké. I. ké-bhis. L. ké-su.

f. Sing. N. ká. A. ká-m. I. ká-y-ā. G. ká-syās.—Pl. N. ká-s. A. ká-s. L. ká-su.

n. Sing. N.A. ká-d and kí-m.3-Pl. N. ká and káni,

a. In derivation the stems ki and ku as well as ka are used; e.g. kí-y-ant how great? kú-ha where? kú-ti how many?

As first member of a compound kad occurs twice: kat-payá greatly swelling, kád-artha having what purpose? kim is similarly used a few times in the later Samhitas and the Brahmanas; e.g. kim-kará servant.

b. ká-ya, an extended form of ká, occurring in the G. only, is found in combination with cid: káyasya cid of whomsoever.

¹ From this pronoun are derived the I. and Ab. adverbs (with shifted accent) amá at home and amád from near.

² The N. s. m. is preserved as a petrified form in ná-ki-s and má-ki-s no one, nothing.

³ The relative frequency of ká-d and kí-m is in the RV. as two to three.

D. Relative Pronoun.

114. The relative pronoun yá who, which, what is declined exactly like tá. The forms occurring are:

m. Sing. N. yá-s. A. yá-m. I. yénā 1 and yéna. D. yá-smai. Ab. yá-smād. G. yá-sya. L. yá-smin.

Du. N. yá, yáu. D. yá-bhyām. G. yá-y-os. L. yá-y-os and y-ós.³

Pl. N. yé. A. yán. I. yé-bhis and yáis. D. yé-bhyas. G. yé-ṣ-ām. L. yé-ṣu.

f. Sing. N. yá. A. yá-m. I. yá-y-ā. G. yá-syās.
 L. yá-syām.

Du. N. yé. G.L. yá-y-os.

Pl. N. yá-s. A. yá-s. I. yá-bhis. D. yá-bhyas. G. yás-ām. L. yá-su.

n. N.A. Sing. yá-d. Du. yé. Pl. yá, yáni.

a. The stem of ya is used to form derivatives; e.g. ya-tha as. It also appears as first member of a compound in ya-dfs which like. The neuter yad is also once used thus in the RV.: yat-kama desiring what; and a few times later, as yad-devatya having what deity (K.), yat-karin doing what (SB.).

b. A form of the relative extended with the diminutive suffix ka, ya-ká who, occurs only in the sing. N. m. ya-ká-s, f. ya-ká, and the pl.

N. m. ya-ké.

E. Reflexive Pronouns.

115. a. The reflexive indeclinable substantive sva-y-ám self is properly used as a N. referring to all three persons. Sometimes, however, its N. nature being forgotten, it is

² The Ab., formed according to the nominal declension, yad is used as a conjunction.

3 y-6s for yá-y-os like yuv-6s for yuvá-y-os (p. 105, note 8).

¹ yénā is twice as common in the RV. as yéna, but the Pada text always reads yéna.

⁴ Derived from sv⁶ with suffix am and interposed y (like a-y-am from a).

used as an A.; e. g. ayuji svayam dhuri I have yoked myself to the pole; or as agreeing in sense with another case. It occasionally means spontaneously.

- b. tanú body is used in the RV. to express self in other cases than the N. and in all numbers. The reflexive pronoun svá and a possessive G. may be added; e.g. yájasva tanvàm worship thyself and yájasva tanvàm táva svám worship thine own self. The reflexive sense of tanu has disappeared in B.
 - a. There are one or two instances in the RV. of the incipient use of atman soul in a reflexive sense; e.g. balam dadhana atmani putting force into himself. The A. atmanam is frequently thus used in the later Samhitas (though never in the RV.) and in B.
 - c. svá oun is a reflexive adjective referring to all three persons and numbers. It is inflected like an ordinary adjective (priyá) in the RV. (except the two isolated pronominal forms svásmin and svásyās). The forms occurring are:
 - m. Sing. N. svás (Lat. suus). A. svám. I. svéna and svénā. D. sváya. Ab. svád. G. svásya. L. své and svásmin (RV.).

Pl. N. svás. A. sván. I. svébhis and sváis. D. svébhyas. G. svánām. L. svésu.

f. Sing. N. svá (Lat. sua). A. svám. I. sváyā. D. sváyai. Ab. sváyās. G. sváyās (RV.). L. sváyām.

Pl. N. svás. A. svás. I. svábhis. L. svásu.

n. Sing. N.A. svám (Lat. suum). Pl. A. svá (Lat. sua).

a. As first member of compounds svá several times appears in the substantive (as well as the adj.) sense; e.g. svá-yukta self-yoked. svayám is similarly used in the Samhitās; e.g. svayam-já self-born.

F. Possessive Pronouns.

116. Possessive pronouns are rare because the G. of the personal pronoun is generally used to express the sense which they convey.

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a. The possessives of the first person are máma-ka and māma-ká¹ my and asmá-ka our. The forms occurring are: Sing. D. mámakāya. G. mámakasya.

Sing. N. m. māmaká-s. n. māmaká-m. Pl. G. māmakánām.

Sing. N.A. n. asmáka-m.² I. asmákena. Pl. N. m. asmákāsas. I. asmáke-bhis.

The n.s. asmákam, by far the commonest of these forms, is used as the G. pl. of the personal pronoun = of us (109).

b. The possessives of the second person are tāva-ká³ thy (only D. pl. tāvakébhyas), tvá thy (only I. pl. f. tvá-bhis), and yuṣmá-ka your. Of the latter, three forms occur: I. s. m. yuṣmákena, pl. f. yuṣmákā-bhis, and the N.A. n. yuṣmákam used as the G. pl. of the second personal pronoun = of you.

c. Besides being used reflexively svá is fairly often employed as a simple possessive, generally of the third person (like Lat. suus), his, her, their, but also of the second, thy, your, and of the first, my, our. The inflexion (115 c) is the same in both senses.

G. Pronominal Compounds and Derivatives.

117. With -dṛś in the RV. and other Samhitās, and with -dṛkṣa in the VS. are formed the following pronominal compounds: ī-dṛś, tā-dṛś, etā-dṛś such, kī-dṛś what like; yā-dṛś what like; ī-dṛkṣa, etā-dṛkṣa such.

¹ Both formed from the G. of the personal pronoun mama. There also occurs once in the RV. the derivative makening.

² The VS, has once the N. s. āsmāká-s cur formed like māmaká beside māmaka.

³ Formed from the G. tava.

In the Brāhmaņas (SB.) -drśa begins to appear: i-drśa, tā-drśa, yā-drśa.

N. s. m. ki-dfn.

⁶ With the very anomalous L. s. yadfámin.

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- a. With the suffix -ka, conveying a diminutive or contemptuous meaning, very rarely used derivatives are formed from the pronouns tá, yá, sá, and asáu: ta-ká that little (110.8), yá-ka voho, vohich (114b), sa-ká (only N. s. f. sa-ká), asakáu N. s. f. that little (VS.).
- b. With the comparative suffix -tara derivatives are formed from i, ká, yá, and with the superlative suffix -tama from the latter two (cp. 120): i-tara other, ka-tará which of two? ya-tará who or which of two; ka-tamá who or which of many? ya-tamá who or which of many.
- 118. a. With ti derivatives with a numerical sense are formed from ká, tá, and yá: ká-ti how many? (Lat. quot); tá-ti so many (Lat. toti-dem); yá-ti as many. No inflected forms of these words occur. They appear in the sense of the N.A. pl. only.
- b. With yant expressing the quantitative meaning of much derivatives are formed from i and ki: i-yant so much: n. s. N. iyat, pl. iyanti; f. s. D. iyatyai; ki-yant how much?: sing. N. n. kiyat; f. kiyatī. D. m. kiyate. L. kiyāti (for kiyati).
- c. With vant are formed derivatives from personal pronouns with the sense of like, attached to; and from others in the quantitative sense of great; thus två-vant like thee, må-vant like me, yuvå-vant devoted to you two (only D. yuvåvate); yuşmå-vant belonging to you (only L. pl. yuşmåvatsu); etå-vant and tå-vant so great; yå-vant as great; i-vant so great (s. N. n. ivat. D. m. n. ivate. G. ivatas; pl. A. m. ivatas); ki-vant how far? (G. s. kívatas).

Indefinite Pronouns.

119. a. The only simple pronoun which has an undoubtedly indefinite sense is sama (unaccented) any, every. The six forms that occur are: m. s. A. samam. D. samasmai. Ab. samasmād. G. samasya. L. samasmin. Pl. N. same. CC-0. Prof. Satya Vrat Shastri Collection.

b. Compound indefinite pronouns are formed by combining the particles ca, cana, or cid with the interrogative ká; thus káś ca any, any one; káś caná any one soever, every; káś cid any, some; any one, some one.

Pronominal Adjectives.

- 120. Several adjectives derived from or allied in meaning to pronouns, follow the pronominal declension (110) altogether or in part.
- a. The adjectives that strictly adhere to the pronominal type of inflexion are anyá other and the derivatives formed with tara and tama from ká and yá. The specifically pronominal cases of the latter that have been met with are: Sing. N. n. katará-d, yatará-d; katamá-d, yatamá-d. D. katamá-smai. G. f. katamá-syās. L. f. yatamá-syām. Pl. N. m. katamé, yatamé, yataré (K.). From itara occur in the Kāṭhaka Saṃhitā m. D. s. itarasmai and N. pl. itare. The forms of anyá that occur are:
- m. Sing. N. anyá-s. A. anyá-m. I. anyéna. D. anyásmai. G. anyá-sya. L. anyá-smin.—Pl. N. anyé. A. anyán. I. anyé-bhis and anyáis. D. anyé-bhyas. G. anyé-ṣām. L. anyé-ṣu.
- f. Sing. N. anyá. A. anyám. I. anyá-y-ā. D. anyá-syai. G. anyá-syās. L. anyá-syām.—Du. N. anyá.—Pl. N. anyá-s. A. anyá-s. I. anyá-bhis. G. anyá-sām. L. anyá-su.
- n. Sing. N. anyá-d.—Du. I. anyá-bhyām.—Pl. N. anyá.
 b. víáva all, sárva whole, éka one are partially pronominal, differing only in taking m instead of d in the N.A. s. n.
 Thus:
- Sing. D. vísvasmai. Ab. vísvasmād. L. vísvasmin.

¹ The RV. has the nominal forms D. viśvāya, Ab. viśvāt, L. viśve, once each.

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Pl. N. viśve. G. m. viśveṣām. f. viśvāsām; but sing. N. n. viśvam.

Sing. D. m. sárvasmai. f. sárvasyai. Ab. m. sárvasmād. Pl. m. N. sárve. G. sárveṣām. f. sárvāsām; but sing. N. n. sárvam.

Sing. G. f. ékasyās. L. m. ékasmin.¹ Pl. N. m. éke; but sing. N. n. ékam.

c. More than a dozen other adjectives, having pronominal affinities in form or meaning, occasionally have pronominal case-forms (but always m instead of d in the N.A. s. n.):

1. Eight adjectives formed with the comparative suffixes -tara and -ra, and the superlative suffix -ma: út-tara higher, later:

Sing. Ab. L. úttarasmād and úttarasmin beside úttarād and úttare. L. f. úttarasyām. Pl. N. úttare. G. úttareṣām (K.).

ápa-ra, áva-ra, úpa-ra lower: sing. L. aparasmin (K.). Pl. N. m. ápare, ávare, úpare beside áparāsas, ávarāsas, úparāsas and úparās.

ava-má lowest: L. s. f. avamásyām.

upa-má highest: L. s. f. upamásyam.

para-má farthest: sing. f. G. paramásyās. L. paramásyām. Pl. m. N. paramé (K.).

madhya-má middlemost: sing. f. L. madhyamásyām.

2. Five other adjectives with a comparative or pronominal sense:

pára ulterior: sing. D. m. párasmai. Ab. m. párasmād. L. m. párasmin beside páre. G. f. párasyās. Pl. m. N. páre beside párāsas. G. páreṣām.

púrva prior: sing. D. púrvasmai. Ab. púrvasmād. L. púrvasmin (K.), f. púrvasyām. Pl. N. m. púrve (very common) beside púrvāsas (very rare). G. m. púrveṣām, f. púrvāsām.

nema 1 other: sing. L. m. nemasmin. Pl. N. m. neme, but G. nemanam (unaccented).

svá own (116c), otherwise following the nominal declension, has once sing. G. f. svásyās and once L. n. svásmin.

samāná similar, common has once sing. Ab. n. samānásmād beside samānād.

3. Four adjectives, numerical in form or meaning, have occasional pronominal endings: prathamá first has the sing. G. f. prathamásyās; trtīya third has sing. L. f. tṛtīyasyām; ² úbhaya of both kinds has pl. m. G. úbhayeṣām and N. úbhaye beside úbhayāsas and úbhayās; kévala exclusive has once pl. N. m. kévale.

CHAPTER IV

CONJUGATION

121. Vedic verbs are inflected in two voices, active and middle. The middle forms may be employed in a passive sense, except in the present system, which has a special passive stem inflected with the middle endings. Some verbs are conjugated in both active and middle, e. g. kṛṇó-ti and krnu-té makes; others in one voice only, e. g. ás-ti is; others partly in one, partly in the other; e.g. várta-te turns, but perfect va-várt-a has turned.

a. The Vedic verb has in each tense and mood three numbers, Singular, Dual, and Plural, all in regular use,

¹ Perhaps from na+ima not this.

² Cp. 107, note 4.

³ ubhá both is declined in the Du. only: N.A. m. ubhá, f. ubhé. I. ubhábhyam. G. ubháyos.

with three persons in each (except the imperative in which the first persons are wanting).

- 122. There are five tenses in ordinary use, the present, the imperfect, the perfect, the aorist, and the future. The terms imperfect, perfect, aorist are here used in a purely formal sense, that is, as corresponding in formation to the Greek tenses bearing those names. No Vedic tense has an imperfect meaning, while the perfect sense is generally expressed by the aorist.
- a. Besides the indicative there are four moods, the subjunctive, the injunctive, the optative, and the imperative, all of which are formed from the stems of the present, the perfect, and the acrist. The imperfect has no moods; and the only modal form occurring in the future is the unique subjunctive karisyás from kr make.
- a. The subjunctive, very common in the RV. and the AV., is three or four times as frequent as the optative; the latter, comparatively rare in the Samhitās, occurs far oftener than the former in the Brāhmaņas. Both form stems with a special medal affix.

The subj. adds a to the indicative stem: when the latter distinguishes a strong and a weak stem, the a is attached to the former, while it coalesces to a with the final of a stems. Thus the pr. subj. stem of duh milk is doh-a, of yuj join yunaj-a, but of bhū be bhavā.

The opt. adds yā or ī, which when strong and weak stems are distinguished are attached to the latter. Stems in a take ī throughout; others take ī in the mid., yā in the act.; thus the pr. opt. stem of bhū is bháve (= bháva-ī); of duh and yuj, act. duh-yá, yuñj-yá, mid. duh-ī, yuñj-ī.

The inj. is identical in form with an unaugmented past tense (impf., aor., plup.). It is very common in the RV., but has almost disappeared from the Brāhmaṇas, except when used with the prohibitive particle mā.

The impv. has no modal affix, adding its endings direct to the tense stem; e. g. 2. s.pr. vid-dhi know, pf. mumug-dhi release, aor. śru-dhi kear. In the 2. 3. du. and 2. pl. act. and mid. (ending in tam, tām; āthām, ātām; ta; dhvam) it is identical with the inj.

b. Participles, active and middle, are formed from the tense stem of the present, future, aorist, and perfect. There CC-0. Prof. Satya Vrat Shastri Collection.

are also passive participles, present, perfect, and future; the first being formed from the passive stem in ya, the other two from the root.

- c. There are also gerunds, which are stereotyped cases (chiefly instrumentals) of verbal nouns and having the value of indeclinable active participles with a prevailingly past sense; e. g. gatví and gatváya having gone.
- d. There are about a dozen differently formed types of infinitives, which are cases of verbal nouns made directly or with a suffix from the root, and hardly ever connected with a tense stem; e.g. idh-am to kindle; gán-tavái to go.

The Present System.

123. While the perfect, aorist, and future tenses add the endings directly (or after inserting a sibilant) to the root, the present group (that is, the present with its moods and participles, and the imperfect) forms a special stem, which is made in eight different ways by primary verbs.

The Eight Classes.

124. These eight classes are divided into two conjugations. In the first, which comprises the first, fourth, and sixth classes, the present stem ends in a and remains unchanged throughout (like the a declension). The secondary conjugations in a (desideratives, intensives, causatives, denominatives) as well as the future follow this conjugation in their inflexion. The second or graded conjugation is characterized by shift of accent between stem and ending, accompanied by vowel gradation. It comprises the remaining five classes, in which the terminations are added directly to the final of the root or to the (graded) suffixes no or nā, and the stem is changeable, being either strong or weak.

A. First Conjugation.

- 125. 1. The first or Bhū class adds a to the last letter of the root, which being accented takes Guṇa of a final vowel (short or long) and of a short medial vowel followed by one consonant; e. g. ji conquer: jáy-a; bhū be: bháv-a; budh awake: bódh-a.
- 2. The sixth or Tud class adds an accented á to the root, which being unaccented has no Guna. Before this a final F is changed to ir.
- 3. The fourth or Div class adds ya to the last letter of the root, which is accented; 1 e.g. nah bind: náh-ya; div play: dív-ya (cp. 15, 1 c).

B. Second Conjugation.

126. The strong forms are:

- 1. The singular present and imperfect active ;
- 2. The whole subjunctive;
- 3. The third person singular imperative active.

In these forms the vowel of the root or of the affix, being accented, is strengthened; while in the weak forms it is reduced because the terminations are accented.

a. In the ninth class the accented form of the affix is ná, the unaccented ni or n; in the seventh they are respectively ná and n.

127. 1. The second or root class adds the terminations directly to the root (in the subjunctive and optative with the intervening modal suffix). The radical vowel in the strong forms is accented and takes Guna if possible (125, 1);

2 Except in the augmented (128 c) imperfect singular because the

augment is invariably accented.

¹ The weak form in some instances assumed by the root points to the ya having originally been accented (cp. 188 B 1).

CC-0. Prof. Satya Vrat Shastri Collection.

Digitized By Siddhanta eGangotri Gyaan Kosha e. g. from i go: sing. 1. é-mi, é-si, é-ti; dvis hate: dvés-mi, dvék-si, dvés-ti.

- 2. The third or reduplicating class adds the terminations directly to the reduplicated root, which in the strong forms takes Guna if possible. Contrary to analogy, the accent is not, in the majority of verbs belonging to this class, on the root in the strong forms, but on the reduplicative syllable (which is also accented in the 3. pl. act. and mid.).¹ Thus hu sacrifice: Sing. 1. ju-hó-mi, pl. 1. ju-hu-más; bhṛ bear: Sing. 1. bí-bhar-mi, pl. 1. bibhṛ-más, 3. bí-bhr-ati.²
- 3. The seventh or infixing nasal class adds the terminations directly to the final consonant, before which ná is inserted in the strong and n in the weak forms; e.g. yuj join: yu-ná-j-mi, yuñj-más.
- 4. The fifth or nu class adds in the strong forms the accented syllable nó, which in the weak forms is reduced to nu; e.g. kṛ make: kṛ-ṇó-mi, kṛṇ-más.³
 - a. Four roots ending in n have the appearance of being formed with a suffix u, but this is probably due to the an of the root being reduced to the sonant nasal; thus from tan stretch ta-nu (for ty-nu). In the tenth Mandala of the RV. the anomalous weak stem kur-u appears three times (beside the normal ky-nu) and the strong stem karo in the AV. These stems gave rise to the eighth or u class of Sanskrit grammar.
 - 5. The ninth or nā class adds to the root in the strong forms the accented syllable nā, which in the weak forms is reduced to nī before consonants and n before vowels. The root shows a tendency to be weakened. Thus grabh seise: gṛbh-ṇā-mi, pl. 1. gṛbh-ṇī-mási and gṛbh-ṇī-más, 3. gṛbh-ṇ-ánti.

¹ It is doubtless as a result of this accentuation that these verbs lose the n of the endings in these two forms: bfbhr-ati, bfbhr-ate.

² The intensives conjugated in the active (172) follow this class.

³ The u is dropped before the m of the 1, pl, ind. act. and mid.

Digitized By Siddhanta eGangotri Gyaan Kosha **The Augment.**

- 128. The imperfect, pluperfect, aorist, and conditional generally prefix to the stem the accented syllable a which gives to those forms the sense of past time.
- a. This augment sometimes appears lengthened before the n, y, r, v of seven or eight roots: aor. á-nat (naś attain); impf. á-yunak, aor. á-yukta, á-yukṣātām (yuj join); impf. á-riṇak and aor. á-raik (ric leave); aor. á-var (vṛ cover); impf. á-vṛṇi (vṛ choose); impf. á-vṛṇak (vṛj turn), impf. á-vidhyat (vyadh wound).
- b. The augment contracts with the initial vowels i, u, r to the Vrddhi vowels ai, au, $\ddot{a}r$; e.g. aichat impf. of is wish; aunat impf. of ud wet; $\dot{a}r$ -ta (Gk. $\dot{a}\rho$ - τ 0) 3. s. aor. mid. of r go.
- c. The augment is very often dropped: this is doubtless a survival from the time when it was an independent particle that could be dispensed with if the past sense was clear from the context. In the RV, the unaugmented forms of past tenses are much more than half as numerous as the augmented ones. In sense the forms that drop the augment are either indicative or injunctive, these being about equal in number in the RV. About one-third of the injunctives in the RV. are used with the prohibitive particle má $(Gk, \mu \eta)$. In the AV, nearly all the unaugmented forms are injunctives, of which four-fifths are used with má.

Reduplication.

129. Five verbal formations take reduplication: the present stem of the third conjugational class, the perfect (with the pluperfect), one kind of aorist, the desiderative, and the intensive. Each of these has certain peculiarities, which must be treated separately under the special rules of reduplication (130, 135, 149, 170, 173). Common to all are the following:

General Rules of Reduplication.

- 1. The first syllable of a root (i.e. that portion of it which ends with a vowel)¹ is reduplicated; e.g. budh *perceive*: bu-budh.
- 2. Aspirated letters are represented by the corresponding unaspirated; e.g. bhī fear: bi-bhī; dhā put: da-dhā.
- 3. Gutturals are represented by the corresponding palatals,² h by j; e.g. gam go: ja-gam; khan dig: ca-khan; han smite: ja-ghan.
- 4. If the root begins with more than one consonant, the first only is reduplicated; e.g. kram stride: ca-kram.
- 5. If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated; e.g. sthā stand: ta-sthā; skand leap: ca-skand. But svaj embrace: sa-svaj (v is soft); smi smile: si-smi (m is soft).
- 6. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable; a e. g. dā give: da-dā; rādh succeed: ra-rādh.

Special Rule of Reduplication for the Third Class.

130. r and r are represented in reduplication by i; e.g. bhr bear: bi-bhar-ti; pr fill: pi-par-ti. The root vrt turn is the only exception: va-vart(t)-i.

a. Thirteen roots also reduplicate & with i,4 while nine do so with a.

¹ This is not always the case in the reduplication of intensives (178b).

² There are some exceptions to this rule in the reduplication of intensives (178, 8).

³ This rule does not apply to intensives (178), nor for the most part to the reduplicated agrist (149, 2), and in the reduplicated perfect it is subject to numerous exceptions (189, 9).

⁴ Three of these, pā drink, sthā stand, han slay, have permanently gone over to the a conjugation, while ghrā smell is beginning to do so.

Terminations.

131. The following table gives the terminations, which are on the whole the same for all verbs, of the present system. The chief difference is in the optative which is characterized by e¹ in the first, and yā and ī² in the second conjugation. The present indicative has the primary (mi, si, ti, &c.), and the imperfect, the optative, and (with some modifications) the imperative have the secondary terminations (m, s, t, &c.), while the subjunctive fluctuates between the two. Of the other tenses the future takes the primary, and the pluperfect and the acrist, with the benedictive and the conditional, take the secondary terminations; while the perfect has in the active (with many variations) the secondary, and in the middle the primary endings.

The following distinctions between the two conjugations should be noted. In the first or a conjugation (as in the a declension) the accent is never on the terminations, but always on the same syllable of the stem (the root in the first and fourth, the affix in the sixth class), which therefore remains unchanged. On the other hand, in the second conjugation (as in the declension of changeable stems) the accent falls on the strong stem, which is reduced in the weak forms by the shifting of the accent to the endings. In the second conjugation therefore the endings are accented except in the strong forms (126). The same applies to the unaugmented imperfect (128).

¹ That is, ī coalescing with the final a of the stem; e.g. bháv-e-bháva-ī.

² That is, the modal affix shows vowel gradation (5 b).

ACTIVE.

PRESENT.	IMPERFÉOT.	OPTA	TIVE.	SUBJ.	IMPV.
		1st conj.	2nd conj.		
1. mi¹	(a)-m ⁵	īyam 8	yám	āni, ā	<u>-</u>
2. si	s	īs	yás	a-si, a-s	—, tāt 9 } dhi, hi
8. ti	t	īt	yát	a-ti, a-t	tu
1. vas¹	va.1	, īva	yáva	ā-va	_
2. thas	tam	ītam	yátam	a-thas	tam
3. tas	tām	ītām	yátām	a-tas	tām
1. masi, ² m	as 1 ma-1	īma	yáma	ā-ma	_
2. tha, that	na s ta, tana s	īta	yáta	a-tha	ta, tana 10
3. (a)-nti 4	(a)-n, ur	īyur	yúr	a-n	(a)-ntu 4

¹ The final a of the stem in the first conjugation is lengthened before m or v: bhévā-mi, bhévā-vas.

² In the RV. masi is more than five times as common as mas, but in the AV. mas is rather commoner than masi.

³ The only example of the ending thana in the a conjugation is vada-thans.

⁴ Reduplicated verbs and others treated as such drop the n in the 8. pl. ind. pr. and impv. act. In the whole second conj. the n is dropped in the 8. pl. pres. impf. impv. mid.

m in the first (6-bhava-m), am in the second (6-dves-am).

⁶ There are no examples of this ending in the a conjugation.

⁷ The ending ur is taken by nearly all the verbs of the reduplicating class and by several of the root class.

⁸ These endings coalesce with the final a of the stem to eyam, es, et. &c.

⁹ Verbs of the a conjugation have normally no ending in the 2. s. impv.; but they not infrequently add tāt, which occurs in B. also. In the graded conjugation dhi, hi, tāt are added to the weak stem, and āna in some verbs of the ninth class: e. g. ad-dhí, śrnudhi; śrnu-hi, punī-hi; aś-āna; vit-tāt, kṛṇu-tāt.

¹⁰ Only two examples occur in the a conjugation: bhaja-tana and nahya-tana.

MIDDLE.

P	RESENT.	IMPF.	OPTATIVE.	SUBJUNCTIVE.	IMPERATIVE.
1.	0	i 2	īya 4	ai	_
2.	80	thäs	ī-thās	a-se, a-sai ⁵	sva
8.	te	ta	ī-ta	a-te, a-tai ⁶	tām) ām
1.	vahe ¹ .	vahi 1	ĩ-vahi	ā-vahai	_
2.	ethe ^s (1), åthe (2)	ethām 3 (1), āthām (2)	ī-y-āthām	aithe	ethām 3 (1) āthām (2)
8.	ete ³ (1), áte (2)	etām ³ (1), ātām (2)	î-y-ātām	aite	etām ³ (1) ātām (2)
1.	mahe 1	mahi !	ī-mahi	ā-mahai ā-mahe	-
2.	dhve	dhvam	ī-dhvam	a-dhvai	dhvam
8.	nte (1), áte (2)	nta (1), ata (2)	ī-r-an	a-ntai ⁷ } a-nta ⁸ }	ntām (1) atām (2)

¹ The final a of the first conjugation is lengthened before m and v.

² This i combines with the final a of the first conjugation to e: bhave.

³ In these forms e takes the place of the final a of the a conjugation.

⁴ This modal I combines with the final a of the first conjugation to e: bháveya, &c.

⁵ The RV. has a-se only, the AV. and the Brahmanas a-sai only.

⁶ The form a-te is almost exclusively used in the RV., while a-tai is the prevailing one in the AV., and the only one later.

⁷ The ending a-ntai occurs in B. only.

The form in a-nta in the a conjugation, where it is very common, e.g. bhava-nta, is an injunctive; but in the graded conjugation a subj., e.g. kṛṇav@ntaP(injSkṛṇavata)Shastri Collection.

Paradigms.

132. Since the three classes of the first conjugation, as well as all the secondary verbs the stems of which end in a, are inflected exactly alike, one paradigm will suffice for all of them. The injunctive is not given here because its forms are identical with the unaugmented imperfect. Forms of which no examples are found in the Samhitas are added in square brackets.

All other conjugational stems ending in a, the passive (154), the s future (151), the a (141 a), the sa (147), and the reduplicated (149) aor. are similarly inflected.

FIRST CONJUGATION.

First Class: bhū be:

Present.

ACTIVE.

SINGULAR.	DUAL.	PLURAL.
1. bhávā-mi	bhávā-vas	(bhávā-masi
		(bhávā-mas
2. bháva-si	bháva-thas	bháva-tha
3. bháva-ti	bháva-tas	bháva-nti
	Imperfect.	
1. á-bhava-m	[á-bhavā-va]	á-bhavā-ma
2. á-bhava-s	á-bhava-tam	á-bhava-ta
3. á-bhava-t	á-bhava-tām	á-bhava-n
	Imperative.	
2. bháva	bháva-tam	bháva-ta
bháva-tāt)		DITEAST-18
3. bháva-tu	bháva-tām	bháva-ntu
	Subjunctive.	
1. bhávā-ni)	bhávā-va	bhávā-ma
bhávā		
2. bhávā-si) bhávā-s	bhávā-thas	bhávā-tha
8. (bhávā-ti (bhávā-t	bhávā-tas	bhávā-n
	Optative.	
1. bháv-eyam	[bháv-eva]	bháv-ema
2. bháv-es	bháv-etam]	[bháv-eta]
3. bháy-et	bháv-etām	bháy-eyur

Participle.

bháv-ant, f, -īCC-0. Prof. Satya Vrat Shastri Collection.

FIRST CONJUGATION.

Present stem bháv-a.

MIDDLE.

Present.

-SINGULAR. bháv-e

DUAL. bhávā-vahe PLURAL. bhávā-mahe

bháva-se bháva-te [bháv-ethe] bháv-ete bháva-dhvebháva-nte

Imperfect.

á-bhav-e á-bhava-thās á-bhava-ta [á-bhavā-vahi] á-bhav-ethām á-bhav-etām [á-bhavā-mahi] [á-bhava-dhvam] á-bhava-nta

Imperative.

bháva-sva bháva-tām bháv-etām bháv-etām bháva-dhvam bháva-ntām

Subjunctive.

bháv-ai | bhávā-se | bhávā-sai (AV.) | bhávā-te | bhávā-tai

bhávä-vahai bháv-aithe bháv-aite bhávā-mahai [bhávā-dhve]

[bhávā-nte]

Optative.

bháv-eya [bháv-ethās] bháv-eta

1819

bháv-evahi [bháv-eyāthām] |bháv-eyātām] bháv-emahi [bháv-edhvam] [bháv-eran]

Participle.

bháva-māna, f. ā

1

CC-0. Prof. Satya Vrat Shastri Collection.

SECOND CONJUGATION.

Second Class: i go: Present stem é, i.

ACTIVE.

Present.

	SINGULAR.	DUAL.	PLURAL.
1.	é-mi	[i-vás]	ji-mási
2.	é-și	i-thás	li-más ∫i-thá li-thána
8.	é-ti	i-tás	y-ánti
		Imperfect.	
1.	áy-am	[ái-va]	ái-ma
	ái-s	ái-tam	(ái-ta (ái-tana
8.	ái-t	ái-tām	áy-an
		Imperative.	
2.	{i-hí, i-tắt	i-tám	{i-tá i-tána
8.	é-tu	.i-tám	y-ántu
		Subjunctive.	
1.	áy-āni áy-ā	áy-ā-va	áy-ā-ma
2.	áy-a-si áy-a-s	áy-a-thas	áy-a-tha

Optative.

áy-a-n

áy-a-tas

1. i-yám	i-yā-va	i-yā-ma
2. i-yā-s	i-yấ-tām	i-yá-ta
8. i-yá-t	i-yá-tām	i-yúr

CC-0. Prof. Satya Vrat Shastri Collection.

Participle.

y-ant, f. y-at-i

SECOND CONJUGATION.

brū speak: Present stem bráv, brū.

MIDDLE.

Present.

SINGULAR,	DUAL.	PLURAL.	
bruv-é	[brū-váhe]	brū-máhe	
brū-șé	bruv-áthe	brű-dhvé	
{brū-té bruv-é	bruv-áte	bruv-áte	
	Imperfect.		
[á-bruv-i] á-brū-thās	[á-brū-vahi] [á-bruv-āthām]	[á-brū-mahi] á-brū-dhvam	
á-brū-ta	[á-bruv-ātām]	á-bruv-ata	
	Imperative.		
brū-șvá	[bruv-áthām]	brū-dhvám	
brū-tắm	[bruv-átām]	bruv-átām	
	Subjunctive.		
bráv-ai.	bráv-ā-vahai	bráv-ā-mahai	1
bráv-a-se	bráv-aithe	[bráv-a-dhve]	
bráv-a-te	bráv-aite	bráv-a-nta	I

Optative.

bruv-ī-yá [bruv-ī-thás] bruv-ī-tá [bruv-ī-váhi] '[bruv-ī-yáthām] [bruv-ī-yátām] bruv-ī-máhi [bruv-ī-dhvám] [bruv-ī-rán]

CC-0. Prof. **Bayticiple** astri Collection.

bruv-āņá, ſ. á

CONJUGATIONDigitized By Siddhanta eGangotri Gyaan Kosha

Third Class: bhr bear:

Λ	C	70	W	-

-				
P		-	-	-
	74	9536	111	ъ.
		~~		

	SINGULAR.	DUAL.	PLURAL.
1.	bíbhar-mi	[bibhṛ-vás]	bibhṛ-mási bibhṛ-más
2. 3.	bíbhar-și bíbhar-ti	bibhṛ-thás bibhṛ-tás	bibhr-thá bíbhr-ati
		Imperfect.	1
1.	á-bibhar-am á-bibhar (28)	[á-bibhṛ-va] á-bibhṛ-tam	á-bibhṛ-ma (á-bibhṛ-ta (á-bibhṛ-tana
3.	á-bibhar (28)	á-bibhṛ-ṭām	(á-bibhr-an (á-bibhar-ur
		Imperative.	Control of
2.	(bibhr-hí (bibhr-tắt	bibhṛ-tám	{bibhṛ-tá bibhṛ-tána
8.	bibhar-tu	bibhṛ-tấm	bibhr-atu
		Subjunctive.	
1.	bíbhar-āņi	[bibhar-ā-va]	bibhar-ā-ma
2. 3.	bibhar-a-s bibhar-a-t	bibhar-a-thas [bibhar-a-tas]	[bíbhar-a-tha] bíbhar-a-n
		Optative.	

1.	bibhṛ-yấm	[bibhr-ya-va]	bibhṛ-yā-ma
2.	bibhr-ya-s	[bibhr-ya-tam]	[bibhṛ-ya-ta]
8.	bibhṛ-ya-t	bibhṛ-yā-tām	bibhṛ-yúr

Participle.

bibhr-at, **f. bibhr-at-ī** CC-0. Prof. Satya Vrat Shastri Collection.

Present stem bibhar, bibhr.

MIDDLE.

Present.

SINGULAR. DUAL.

DUAL. PLURAL.

bibhr-e bibhr-váhe bibhr-máhe

bibhṛ-ṣé bibhṛ-āthe bibhṛ-dhyé bibhṛ-té bibhr-āte bibhr-ate

Imperfect.

[á-bibhr-i] á-bibhr-vahi] [á-bibhr-mahi] á-bibhr-thās [á-bibhr-āthām] [á-bibhr-dhvam]

á-bibhr-ta [á-bibhr-ātām] á-bibhr-ata

Imperative.

bibhr-ṣvá bibhr-āthām bibhr-dhvám

bibhr-tam [bibhr-atam] bibhr-atam

Subjunctive.

[bibhar-ai] bibhar-ā-vahai bibhar-ā-mahai bibhar-a-se [bibhar-aithe] [bibhar-a-dhve] bibhar-a-te [bibhar-aite] bibhar-a-nta

Optative.

bibhr-īya [bibhr-ī-vahi] bibhr-ī-mahi [bibhr-ī-thās] [bibhr-ī-yāthām] [bibhr-ī-dhvam] bibhr-ī-ta [bibhr-ī-yātām] bibhr-ī-ran

Participle.

bibhr-āṇa, f. ā

Fifth Class: kr make:

ACTIVE.

Present.

		T. Lesent.	
	SINGULAR.	. DUAL.	PLURAL.
1.	kṛ-ṇó-mi	[kṛṇ-vás]	∫krn-mási
2.	kṛ-ṇó-ại	kṛṇu-thás	kṛṇ-más kṛṇu-thá
8.	kṛ-ṇó-ti	kṛṇu-tás	kṛṇv-ánti
		Imperfect.	
1.	á-krnav-am	[á-krn-va]	[á-kṛṇ-ma]
2.	á-krno-s	á-kṛṇu-tam	á-krnu-ta
3.	á-kṛṇo-t	á-kṛṇu-tām	á-kṛṇv-an
		Imperative.	
	kṛṇu-hí	kṛṇu-tám	(kṛṇu-tá
2.	kṛṇủ		krnó-ta
0	(kṛṇu-tắt	- 24	krnó-tana
o,	[kṛṇó-tu]	kṛṇu-tấm	kṛṇv-ántu
		Subjunctive.	
1.	/kṛṇáv-ā	kṛṇáv-ā-va	kṛṇáv-ā-ma
0	krnáv-ani	[a v v v	
2.	kṛṇáv-a-s	[kṛṇáv-a-thas]	krnáv-a-tha
3.	kṛṇáv-a-t	[kṛṇáv-a-tas]	kṛṇáv-a-n

Optative.

1. kṛṇu-yấm	[kṛṇu-yấ-va]	kṛṇu-yá-ma
2. [kṛṇu-ya-s]	[kṛṇu-yā-tam]	[kṛṇu-yấ-ta]
8. kṛṇu-yā-t	[kṛṇu-yấ-tām]	[kṛṇu-yúr]

Participle.

krnv-ánt, f. krnv-at-Í CC-0. Prof. Satya Vrat Shastri Collection.

Present stem kṛ-ṇó, kṛ-ṇu.

MIDDLE.

Present.

singular. Dual. Plural. kṛṇv-é [kṛṇ-váhe] kṛṇ-máhe

kṛṇu-sé kṛṇv-áthe [kṛṇu-dhvé] {kṛṇu-té [kṛṇv-áte] kṛṇv-áte |kṛṇv-é

Imperfect.

 [á-kṛṇv-i]
 [á-kṛṇ-wahi]
 [á-kṛṇ-mahi]

 á-kṛṇu-thās
 [á-kṛṇv-ātām]
 á-kṛṇu-dhvam

 á-kṛṇu-ta
 [á-kṛṇv-ātām]
 á-kṛṇv-ata

Imperative.

kṛṇu-ṣvá kṛṇv-áthām kṛṇu-dhyám

kṛṇu-tấm [kṛṇv-ấtām] kṛṇv-átām

Subjunctive.

kṛṇáv-ai kṛṇáv-ā-vahai kṛṇáv-ā-mahai
kṛṇáv-a-se kṛṇáv-aithe [kṛṇáv-a-dhve]
kṛṇáv-a-te kṛṇáv-aite kṛṇáv-a-nta

Optative.

 [kṛṇv-īyá]
 [kṛṇv-ī-váhi]
 [kṛṇv-ī-máhi]

 [kṛṇv-ī-thás]
 [kṛṇv-ī-yáthām]
 [kṛṇv-ī-dhvám]

 kṛṇv-ī-tá
 [kṛṇv-ī-yátām]
 [kṛṇv-ī-rán]

Participle.

krnv-aná, f. á

Seventh Class: yuj join:

ACTIVE.

Present.

	SINGULAR.	DUAL.	PLURAL.
2.	vu-ná-j-mi	[yuñj-vás]	yuñj-más
	yu-ná-k-si (63, 67)	[yuṅk-thás]	[yuṅk-thá]
	yu-ná-k-ti (63)	[yuṅk-tás]	yuñj-ánti

Imperfect.

2.	[á-yunaj-am]	[á-yuñj-va]	[á-yuñj-ma]
	á-yunak (63, 61)	á-yuṅk-tam	[á-yuňk-ta]
	á-yunak (63, 61)	[á-yuṅk-tām]	á-yuñj-an

Imperative.

2.	yun-dhi (10 a)	yun-tám (10 <i>a</i>)	∫yuń-tá lyunák-ta,-tana
3.	yunák-tu-	yun-tắm	yuñj-ántu

Subjunctive.

1. [yunáj-āni]	yunáj-ā-va	yunáj-ā-ma
2. yunáj-a-s	[yunáj-a-thas]	[yunáj-a-tha]
3. yunáj-a-t	yunáj-a-tas	yunáj-a-n

Optative.

1. [yuñj-yám]	[yuñj-yá-va]	[yuñj-yá-ma]
2. [yuñj-yā-s]	[yuñj-yá-tam]	[yunj-ya-ta]
3. yuñj-yá-t	[yuñj-yá-tām]	[yuñj-yúr]

Participle.

yunj-ant, f. yunj-at-i

CC-0. Prof. Satya Vrat Shastri Collection.

Present stem: yu-ná-j, yu-ñ-j.

MIDDLE.

Present.

SINGULAR.

DUAL.

PLURAL.

yunj-é yunk-sé vunk-té yunj-vahe] yuñj-áthe yuñj-áte

[yuñj-máhe] yung-dhvé yuñj-áte

Imperfect.

á-yuñj-i] á-yunk-thās] á-yunk-ta

a-yunj-vahi] á-yuñj-āthām] á-yuñj-ātām]

á-yuñj-mahi a-yung-dhvam á-yuñj-ata

Imperative.

yunk-svá (63, 67) yunj-átham

yung-dhyám

yun-tám

[yuñj-átām]

yuñj-átām

Subjunctive.

[yunáj-ai] yunaj-a-se] yunáj-a-te

yunáj-ā-vahai] yunáj-aithe] yunáj-aite

yunáj-ā-mahai [yunáj-a-dhve] yunáj-a-nta

Optative.

[yuñj-īyá] yuñj-ī-thás] yuñj-ī-tá

yuñj-ī-váhi] [yuñj-ī-yáthām] yuñj-ī-yátām

[yuñj-ī-máhi] yuñj-i-dhvám yuñj-ī-rán

Participle.

yuñj-āná, f. á

CONJUGATIONDigitized By Siddhanta eGangotri Gyaan Kosha

Ninth Class: grabh seize:

ACTIVE.

Present.

			The state of the s			
	SINGULAR.	DUAL.	PLURAL.			
1.	gṛbh-ṇấ-mi	[grbh-nī-vás]	grbh-nī-mási grbh-nī-más			
2.	gṛbh-ṇā-si	gṛbh-ṇī-thás	grbh-nī-thá			
3.	grbh-ņź-ti	grbh-ņī-tás	gṛbh-ṇī-thána gṛbh-ṇ-ánti			
		Imperfect.				
1.	á-gṛbh-ṇā-m	[á-gṛbh-ṇī-va]	[á ambb m= m=1			
2.	The second secon	á-gṛbh-ṇĩ-tam	[á-gṛbh-ṇī-ma] á-gṛbh-ṇī-ta			
8.	á-grbh-nā-t	[á-gṛbh-ṇī-tām]	á-gṛbh-ṇ-ta			
		Imperative.				
2.	(grbh-nī-hí	gṛbh-ṇĩ-tám	∫gṛbh-ṇī-tá			
	grbh-nī-tất grbh-āņá		grbh-nī-tána			
3.	gŗbh-ņź-tu	gṛbh-ṇī-tấm	gṛbh-ṇ-ántu			
		Subjunctive.				
1.	grbh-n-áni	[grbh-ná-va]	gṛbh-ṇấ-ma			
2.	grbh-ná-s	[grbh-nā-thas]	grbh-ná-tha			
3.	grbh-ņā-t grbh-ņā-ti	[grbh-ṇā-tas]	gṛbh-ṇấ-n			
	Optative.					
1.	grbh-nī-yām	[grbh-nī-yā-va]	[grbh-nī-yā-ma]			
	grbh-nī-yā-s	grbh-nī-yā-tam	[grbh-nī-yā-ta]			
	grbh-nī-yá-t	[grbh-ņī-yā-tām]	[grbh-nī-yúr]			

Participle.

grbh-n-ánt, f, grbh-n-at-í. CC-0. Prof. Satya Vrat Shastri Collection.

Present stem grbh-nā, grbh-nī, grbh-n.

MIDDLE.

Present.

	≠ reseπt.	
SINGULAR.	DUAL.	PLURAL.
gṛbh-ṇ-é	[gṛbh-ṇī-váhe]	gṛbh-ṇi-máhe
grbh-ņī-şé	[grbh-n-áthe]	[grbh-nī-dhvé]
gṛbh-ṇī-té	[grbh-n-áte]	grbh-ņ-áte
	Imperfect.	
á-gṛbh-ṇ-i [á-gṛbh-ṇī-thās] á-gṛbh-ṇī-ta	[á-gṛbh-ṇī-vahi] [á-gṛbh-ṇ-āthām] [á-gṛbh-ṇ-ātām]	á-gṛbh-ṇī-mahi [á-gṛbh-ṇī-dhvam] á-gṛbh-ṇ-ata
	Imperative.	
gṛbh-ṇī-ṣvá	[grbh-n-áthām] -	gṛbh-ṇī-dhvám
gṛbh-ṇĩ-tấm	[gṛbh-ṇ-ắtām] Subjunctive.	grbh-ņ-átām
[
[gṛbh-ṇ-ái]	grbh-ná-vahai	grbh-ná-mahai
[grbh-nā-se]	[grbh-n-áithe]	[grbh-nā-dhve]
[grbh-nā-te]	[grbh-n-áite]	[gṛbh-ṇā-nta]

Optative.

[grbh-n-īyá]		[grbh-n-ī-máhi]
[grbh-n-īthās]	[grbh-n-i-yāthām]	[gṛbh-ṇ-ī-dhvám]
grbh-n-ītá	grbh-n-ī-yātām]	[grbh-n-ī-rán]

Participle.

grbh-n-āná, f. á

Irregularities of the Present Stem.

First Conjugation.

- 133. A. First or Bhū Class. 1. The radical vowel is lengthened in guh hide and in kram stride (in the act. only): gúha,¹ kráma-ti (but mid. kráma-te); ūh consider takes Guṇa: óh-a;² kṛp lament does not take Guṇa: kṛp-a.³
- 2. gam go, yam restrain, yu separate form their present stems with cha (Gk. $\sigma\kappa$): gá-cha (Gk. $\beta\acute{a}$ - $\sigma\kappa\omega$), yá-cha, yú-cha.
- 3. a. The four roots pā drink, sthā stand, sac accompany, sad sit form present stems that originally belonged to the reduplicating class: piba (Lat. bibo); tiṣṭha (ἴστη-μι, Lat. sisto); sáśca (for sá-s(a)c-a); sída (for sí-s(a)d-a; Lat. sīdo).
- b. Four stems are transfers from the fifth or nu class, being either used beside or having entirely superseded the simpler original stems: i-nv-a-ti (from i send) beside i-nó-ti; jí-nv-a-ti (from ji quicken) beside ji-nó-şi; hí-nv-a-ti (from hi impel) beside hi-nó-ti; pí-nv-a fatten, doubtless originally pí-nu (/pǐ).
 - 4. dams bite and sañj hang lose their nasal: dás-a, sáj-a.
- 5. The ending tāt (besides being regularly used in the 2. s. impv. by twelve verbs) is exceptionally used for the 3. s. in gácha-tāt and smára-tāt. Only one example occurs, in this class, of the 2. pl. impv. act. ending tana: bhájatana; and one of dhva (for dhvam) in the 2. pl. mid.: yája-dhva.

¹ Instead of taking Guna.

² But üh remove remains unchanged (125, 1).

³ Against 125, 1.

A reminiscence of the reduplicative origin of this stem is the loss of the nasal in the 3. pl. pres. sééc-ati and 3. pl. inj. mid. saéc-ata.

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Digitized By Siddhanta eGangotri Gyaan Kosha B. Fourth or Ya Class. 1. The radical syllable is reduced in seven verbs: spaś see loses its initial: páś-ya; vyadh pierce takes Samprasāraņa: vídh-ya; ā is shortened in dhā suck: dhá-ya; mā exchange: má-ya; vā weave: vá-ya; vyā envelope: vyá-ya; hvā call: hvá-ya.

2. Final \bar{r} sometimes becomes both \bar{r} and $\bar{u}r$: $j\bar{r}$ waste away: $j\bar{u}r$ -ya and $j\bar{u}r$ -ya (AV.); $t\bar{r}$ cross: $t\bar{u}r$ -ya and $t\bar{u}r$ -ya; $p\bar{r}$ fill becomes $p\bar{u}r$ -ya only (because of its initial labial).

3. śrám be weary lengthens its vowel: śrám-ya; in B. tam faint and mad be exhilarated do the same: tám-ya, mád-ya.

C. Sixth Class. 1. The radical vowel is nasalized in eight verbs: kṛt cut: kṛnt-á; tṛp be pleased: tṛmp-á; piś adorn: piṃś-á; muc release: muñc-á; lip smear: limp-á; lup break: lump-á; vid find: vind-á; sic sprinkle: siñc-á. Three other roots, tud thrust, dṛh make firm, śubh shine have occasional nasalized forms.

2. Four roots form their present stem with the suffix cha (cp. A 2): is wish: i-chá; r go: r-chá; praś ask: pr-chá; vas shine: u-chá. The root vraśc cut, which seems to be formed with c,² takes Samprasāraṇa: vrśc-á.

3. Three roots in \(\bar{\tau}\), k\(\bar{\tau}\) scatter, g\(\bar{\tau}\) swallow, t\(\bar{\tau}\) cross, form the present stems kir-\(\alpha\), gir-\(\alpha\), tir-\(\alpha\) (beside t\(\alpha\)r-\(\alpha\).

a. Beside the normal use of the imperative suffix tat for the 2. s. in mṛḍá-tāt, viśá-tāt, vṛhá-tāt, suvá-tāt, it also appears for the 3. s. in viśá-tāt.

134. A. Second or Root Class.

1. The root is irregularly strengthened in the following verbs:

a. kṣṇu whet, yu unite, nu and stu praise take Vṛddhi instead of Guṇa in the strong forms before terminations

3 Cp. -vras-ka cutting, past participle vrk-na cut, and vfk-a wolf.

With Samprasarana and loss of f. Cp. Lat. prec-or and po(rc)-sco, and Old German frag-en 'ask' and for-scon (forschen).

beginning with consonants; 1 e. g. stáu-mi, á-stau-t, but á-stav-am.

- b. mṛj wipe takes Vṛddhi in the strong forms: márj-mi, márṣ-ṭi, but mṛj-más, mṛj-ánti.
- c. Śī lie mid. takes Guṇa and accents the radical syllable throughout its weak forms: e.g. s. 1. 3. śáy-e, 2. śé-ṣe $(\kappa \epsilon \hat{\imath} \cdot \sigma \alpha \imath)$. It has the additional irregularity of inserting r before the endings in the 3. pl. pr., impv., impf.: śé-r-ate, śé-r-atām, á-śe-r-an.
- a. i go, brū speak, stu praise, han slay before the ending of the 2. pl. impv. act. have the alternative forms 6-ta and 6-tana, brāvī-tana, st6-ta, hān-tana. Brū has the same irregularity in the 2. pl. impf. ábravī-ta and ábravī-tana.
- 2. The root is irregularly weakened in the following verbs:
- a. vaś desire takes Samprasāraņa in the weak forms:
 1. pl. uś-mási, part. uś-āná, but 1. s. váś-mi.
- b. as be drops its initial a in the optative and all the weak forms of the pr. and impv.; e.g. opt. s-yát would be; pr. s-más we are, s-ánti (Lat. sunt) they are; impv. du. 2. s-tám, pl. 2. s-tá, 3. s-ántu. The 2. s. impv. preserves the vowel (in an altered form) in e-dhí (for az-dhí, Av. sdī). In the impf. it inserts ī before the endings of the 2. 3. s.: ás-ī-s, ás-ī-t (beside ás = ás-t).
- c. han slay in weak forms loses its n before terminations beginning with consonants (except m, y, v), as ha-thá, but hán-ti. In the 3. pl. pr., impv., impf., and part., the a is syncopated and h reverts to the original guttural gh: ghn-ánti, ghn-ántu, á-ghn-an; ghn-ánt. The 2. s. impv. is ja-hí (for jha-hí), with palatalized initial instead of gha-hí.

¹ In B. ru cry, su impel, sku tear, snu distil have the same peculiarity: rau-ti, sau-ti, shau-ti, snau-ti.

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- 3. A vowel or semivowel is irregularly inserted in the following verbs:
- a. The roots an breathe, rud weep, vam vomit, svas blow, svap sleep insert i before all terminations beginning with a consonant, except in the 2.3.s. impf., where they insert ī; e. g. án-i-ti, án-ī-t; a-vam-ī-t; śvas-i-ti.
- b. The roots id praise and is rule add i in some forms of the 2. s. and pl. mid.: id-i-sva; is-i-se (beside ik-se), isi-dhve. Occasional forms (2. s. impv.) with connecting i from other roots also occur: jan-i-sva be born, vas-i-sva clothe, snath-i-hi pierce, stan-i-hi thunder.
- c. The root brū speak inserts ī in the strong forms before terminations beginning with consonants: bráv-ī-mi, á-brav-ī-t; am injure inserts ī before consonants; thus am-ī-ti, am-ī-ṣva, ām-ī-t (TS.).
 - 4. With regard to the endings:
- a. The root śās order loses the n in the 8. pl. act. and mid., and in the part.: śās-ate, śās-atu, śās-at.
- b. The root duh milk is very anomalous in its endings. The irregular forms are the following: act. impf. 8. s. á-duh-a-t beside á-dhok, 3. pl. á-duh-ran beside á-duh-an and duh-úr; opt. 3. s. duh-īyát (for duh-yát), 3. pl. duh-ī-yán (for duh-yúr). Mid. pr. ind. 3. pl. duh-ré and duh-rate beside the regular duh-até; impv. 3. s. duh-ám, 3. pl. duh-rám and duh-rátām; part. dúgh-āna.
- c. Roots ending in ā take ur instead of an in the 3. pl. impf. act.; e.g. pā protect: á-p-ur. A few roots ending in consonants show the same irregularity; e.g. tvis be stirred: á-tvis-ur.
- a. The verbs is rule, duh milk, vid find, \$1 lie frequently, and cit observe, brū speak rarely, take e instead of te³ in the 3. s. pr. mid.: fs-e, duh-6, vid-6, \$4y-e; cit-6, bruv-6.
- β. In the AV. and B. subj. forms with ā instead of a are not uncommon; e. g. áy-ā-s, ás-ā-t, ⁴ bráv-ā-thas, hán-ā-tha, ád-ā-n.

¹ But with irregular accent, as also rih-até they lick.

² In the AV. the 3. s. impv. mid. is similarly formed in say-am.

³ This irregularity occurs in B. also.

In B. subj. forms with primary endings are very rare. CC-0. Prof. Satya Vrat Shastri Collection.

- B. Third or Reduplicating Class.
- 1. Roots ending in ā drop the radical vowel before terminations beginning with vowels; e.g. mā measure: 1. s. mím-e, 3. pl. mím-ate.
- a. The ā of mā measure, mā bellow, rā give, śā sharpen, hā go away is in weak forms usually changed to ī before consonants (cp. 5 c): mímī-te; rarī-thás; i śiśī-mási; jíhī-te.
- b. dā give, dhā place, the two commonest verbs in this class, use dad and dadh as their stems in all weak forms: dád-mahe, dadh-mási. When the aspiration of dadh is lost before t, th, s it is thrown back on the initial: dhat-té, dhat-thá, dhat-svá. The 2. s. impv. act. is de-hí (for daz-dhí) beside dad-dhí and dat-tát; and dhe-hí (for dhaz-dhí) beside dhat-tát.
- 2. The root vyac takes Samprasāraņa, e.g. 3. du. pr. vivik-tás; hvar be crooked makes some forms with Samprasāraņa and then reduplicates with u: e.g. ju-hūr-thās, 2. s. inj. mid.
- 3. bhas chew, sac accompany, has laugh syncopate the radical vowel in weak forms; thus bá-ps-ati 3 pl. ind. pr. (but ba-bhas-a-t 3. s. subj.); sá-śc-ati 3. pl. ind. pr., sá-śc-ata 3. pl. inj.; já-kṣ-at (for ja-gh(a)s-at) pr. part.
- a. The roots r go, dā give, dhā put, pr cross, yu separate, śā sharpen, hu sacrifice have several forms with a strong vowel in the 2. impv. act. s. yu-yo-dhí, śi-śā-dhí (beside śi-śī-hí); du. yu-yó-tam (beside yu-yu-tám); pl. i-y-ar-ta, dá-dā-ta and dá-dā-tana, dá-dhā-ta and dá-dhā-tana, pi-par-tana, yu-yó-ta and yu-yó-tana, ju-hó-ta and ju-hó-tana, dā, dhā, hā leave, have similar strong forms in the 2. pl. impf.: á-da-dā-ta, á-dadhā-ta, á-jahā-tana.
- β. There are numerous transfers from this to other classes. The roots pā drink, sthā stand, han stride form such stems according to the a conjugation exclusively, pfba, tístha, jíghna (cp. 188 A. 8 a); while ghrā smell, bhas chew, mā bellow, rā gire, sac accompany occasionally use the a stems jíghra, bápsa, míma, rára, sáéca. The roots dā gire and dhā put also make some forms from their weak stems according to the

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a conjugation, as 3. s. pr. mid. dád-a-te, 3. pl. act. dádh-a-nti, 3. pl. impv. dádh-a-ntu. The former, dad, has even an incipient tendency to become a root; thus it forms the past part. pass. dat-tá given.

- C. Fifth or Nu Class. 1. The u of the suffix is dropped before the m of the 1. pl. ind. act. and mid., as kṛṇ-más, kṛṇ-máhe.
- 2. When nu is preceded by a consonant its u becomes uv before vowel endings; e.g. 3. pl. pr. as-nuv-anti (but su-nv-anti).
- 3. śru hear forms (by dissimilation) the stem śr-nu, and vr cover (with interchange of vowel and semivowel) ür-nu beside the regular vr-nu.
- 4. Beside the regular and very frequent present stem kr-nu¹ (from kr make) there begins to appear in the tenth Mandala of the RV. the very anomalous kuru.² The strong form of this stem, karó, which has the further anomaly of Guna in the root, first appears in the AV.³
- a. The four roots ending in n, tan stretch, man think, van win, san gain, have the appearance of forming their stem with the suffix u, as tan-u. These (with three later roots) form a separate (eighth) class according to the Hindu grammarians. But the a of these present stems in reality probably represents the sonant nasal, = tn-nu. This group was joined by kur-u, the late and anomalous present stem of kr maks (cp. C 4).

β. Five stems of this class, i-nu, r-nu, ji-nu, pi-nu, hi-nu, have come to be used frequently as secondary roots forming present stems according to the a conjugation: inv-a, fnv-a, jinv-a, pinv-a, hinv-a.

γ. In the 3. pl. pr. mid. six verbs of this class take the ending re with connecting vowel i: inv-i-ré, rnv-i-ré, pinv-i-ré, śrnv-i-ré, sunv-i-ré, hinv-i-ré.

After the preposition pari around this stem prefixes an unoriginal s: pari-ş-kṛṇv-anti they adorn.

² Twice in the 2. s. impv. kuru and once in the 1. pl. pr. ind. kur-mas.

³ But the forms made from kṛṇu are still six times as common in the AV. as those from karé, kuru, which are the only stems used in B.

Like duh-re in the root class.

- δ. In the impv. the 2. s. act. has the ending hi, as śṛṇu-hí, three times as often in the RV. as the form without ending, as śṛṇu; in the AV. it occurs only about one-sixth as often as the latter; in B. it has almost disappeared. In the RV. the ending dhi also occurs in śṛṇu-dhí. The ending tāt occurs in kṛṇu-tāt, hinu-tat, kuru-tāt. In the 2. du. are found the strong forms kṛṇo-tam, hino-tam; and in the 2. pl. kṛṇō-ta and kṛṇō-tana, śṛṇō-ta and śṛṇō-tana, sunō-ta and sunō-tana, hinō-ta and hinō-tana; tanō-ta and karō-ta.
- D. Inflxing Nasal Class. 1. anj anoint, bhanj break, hims injure drop their nasal before inserting na: as a-ná-k-ti, bha-ná-k-ti, hi-ná-s-ti.
- 2. trh crush infixes né in the strong forms; e.g. tr-né-dhi (69 c).
- E. Ninth or Nā Class. 1. The three roots jī overpower, jū hasten, pū purify shorten their vowel before the affix: ji-nā-mi, ju-nā-si, pu-nā-ti.
- 2. grabh seise and its later form grah take Samprasarana: grbh-ná-mi, grh-ná-mi (AV.).
- 8. jñā know and the four roots which in forms outside the present system appear with a nasal, bandh bind, manth shake, skambh make firm, stambh prop, drop their nasal: jā-ná-ti, badh-ná-ti, math-ná-ti, skabh-ná-ti, stabh-ná-ti.
- 4. Four roots ending in consonants, as eat, grah seise, bandh bind, stambh prop, have the peculiar ending ana in the 2. s. impv. act.: aś-āná, grh-āná, badh-āná, stabh-āná.
- a. pr fill and mr crush make, beside the regular stems prná and mrná, the transfer stems, according to the a conjugation, prná and mrná, from which several forms occur.

The Perfect Tense.

135. This tense is formed by reduplication. Like the present, it has, besides an indicative, the subjunctive, injunctive, optative, and imperative moods, as well as participles, and an augmented form, the pluperfect. It is very common, being formed by nearly 800 verbs in the Samhitäs.

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Special Rules of Reduplication.

- 1. \mathbf{r} and \mathbf{r} (= ar) and \mathbf{l} (= al) always reduplicate with \mathbf{a} (cp. 139, 9); e.g. $\mathbf{k}\mathbf{r}$ do: ca- $\mathbf{k}\mathbf{r}$; $\mathbf{t}\mathbf{r}$ cross: ta- $\mathbf{t}\mathbf{r}$; $\mathbf{k}\mathbf{l}\mathbf{p}$ be adapted: ca- $\mathbf{k}\mathbf{l}\mathbf{p}$; \mathbf{r} go: $\mathbf{a}\mathbf{r}$ (= a-ar).
- 2. Initial a or ā becomes ā; e.g. an breathe: ān; āp obtain: āp. The long vowels ī and ū remain unchanged (= i-ī and ū-ū); e.g. īş move: 1. s. īṣ-é; ūh consider: 3. s. ūh-é.
- 8. Roots beginning with i and u contract i+i to ī and u+u to ū except in the sing. act., where the reduplicative syllable is separated from the strong radical syllable by its own semivowel: e.g. i go: 2. s. i-y-é-tha; uc be pleased: 2. s. mid. ūc-i-ṣé, but 8. s. act. u-v-óc-a.
- 4. Roots containing ya or va and liable to Samprasarana in other forms (such as the past part. pass.) reduplicate with i and u respectively. There are four such with ya: tyaj forsake, yaj sacrifice, vyac extend, syand move on: ti-tyaj, i-yaj, vi-vyac, si-syand; and five with va: vac¹ speak, vad speak, vap strew, vah carry, svap sleep: u-vac, u-vad, u-vap, u-vah, su-svap. On the other hand the three roots yam stretch, van win, vas wear have the full reduplication ya or va throughout: ya-yam, va-van, va-vas.
- 136. The singular perfect active is strong (like the sing. pr. and impf. act.), the root being accented; the remaining forms are weak, the terminations being accented. The endings are the following:

		ACTIVE.			MIDDLE.	
	SING.	DUAL	PLUR.	SING.	DUAL	PLUR.
1. 2. 3.	a tha	[vá] áthur	má á	é sé	[váhe] áthe	máhe dhvé
3.	8	átur	úr	ę.	åte	ré

¹ vac has two forms with the full reduplication : 3, s, act, va-våc-a and 2, s, mid, va-vak-ş6.

- a. Terminations beginning with initial consonants are as a rule added directly to the stem; mahe is invariably so added. The endings tha, ma, se, re are nearly always added direct to stems ending in vowels; thus from dā give: dadā-tha; ji conquer: ji-gé-tha; nī lead: niné-tha; su press: suṣu-má; hū call: juhū-ré; kṛ makc: cakār-tha, cakṛ-má, cakṛ-ṣé, but cakr-i-ré.¹ The same endings tha, ma, se, re are added directly to roots ending in consonants, if the final syllable of the stem is prosodically short, but with connecting i² if it is long;³ e. g. tatán-tha; jagan-má, jagṛbh-má, yuyuj-má; vivit-sé; cā-klp-ré, tatas-ré, yuyuj-ré, vivid-ré; but uvóc-i-tha, ūc-i-má, papt-i-má; īj-i-ré.
 - b. Before terminations beginning with vowels (cp. 137, 1a)
- 1. ĭ preceded by one consonant become y, if preceded by more than one, iy; e.g. bhī fear: bibhy-átur; śri resort: śiśriy-é.
- 2. ŭ ordinarily become uv; e.g. yu join: yuyuv-é; śru hear: śuśruv-é; śū śwell: śūśuv-é.
- . 3. r becomes r, r becomes ir; e.g. kr make: cakr-é, cakr-é; tr cross: titir-úr; str strew: tistir-é.

The Strong Stem.

1. Short vowels followed by a single consonant take Guna throughout the singular active; e.g. diś point: di-déś-a; uc be wont: uv-óc-a; krt cut: ca-kárt-a; but jinv quicken: ji-jinv-áthur.

¹ Roots in r always add re with connecting i.

² The final radical vowel ā in weak forms is reduced to i, e.g. from dhā put, dadhi-dhve. This reduced vowel in the very common verbs dā and dhā was probably the starting-point for the use of i as a connecting vowel in other verbs.

³ This is due to the rhythmic rule that the stem may not have two prosodically short vowels in successive syllables. Cp. p. 155, note 2.

But hū calliquhves; Schyaberababair Ochstibring forth: sa-suv-a.

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- 2. Final vowels take Vrddhi in the 3. s.; e.g. nī leud: ni-nāy-a; śru hear: śu-śrāv-a; kṛ make: ca-kār-a.
- 3. Medial a followed by a single consonant takes Vrddhi in the 8. s.; e.g. han strike: ja-ghán-a, but taks fushion ta-táks-a.
- 4. Roots ending in ā take the anomalous ending au in the 1. and 3. s. act.; e.g. dhā put: da-dháu. The only exception is the root prā fill, which once forms the 3. s. pa-prá beside the regular pa-práu.

The Weak Stem.

- 137. 1. In roots containing the vowels i, u, r the radical syllable remains unchanged except by Sandhi; e.g. yuj join: yu-yuj-má; vid find: vi-vid-é; kr make: ca-kr-má.
- a. Before terminations beginning with vowels, i and r, if preceded by one consonant become y and r, if by more than one, iy and ar; while i and r regularly become uv and ir; e. g. ji conquer: ji-gy-ir; bhī fear: bi-bhy-ir; kr make: cakr-ir; śri resort: śi-śriy-é; yu join: yu-yuv-é; śru hear: śu-śruv-é; śū swell: śū-śuv-é; tr cross: ti-tir-ir; str strew: ti-stir-é.
- 2. In roots containing a medial a or final a the radical syllable is weakened.
- a. About a dozen roots in which a is preceded and followed by a single consonant (e. g. pat) and which reduplicate the initial consonant unchanged (this excludes roots beginning with aspirates, gutturals, and for the most part v) contract the two syllables to one containing the diphthong e (cp. Lat. fac-io, fec-i). They are the following:

² This vowel spread from contracted forms like sa-zd (Av. hazd) weak perfect stem of sad sit (az becoming e; cp. 134, 2 b and 133 A 1).

¹ The 1, sing, never takes Vṛddhi in the RV, and AV. In an Upaniṣad and a Sūtra cakāra occurs as 1, sing, and in a Sūtra jigāya (√ji) also.

tap heat, dabh harm, nam bend, pac cook, pat fly, yat¹ stretch, yam¹ extend, rabh grasp, labh take, śak be able, śap curse, sap serve. Examples are: pat: pet-átur; śak: śek-úr.

The two roots tan stretch and sac follow join this class in the AV.

b. Four roots with medial a but initial guttural, syncopate their vowel: khan dig: ca-khn; gam go: ja-gm; ghas eut: ja-kṣ; han smite: ja-ghn.

Six other roots, though conforming to the conditions described above (2 a), syncopate the a instead of contracting: jan beget: ja-jñ; tan stretch: ta-tn; pan admire: pa-pn; man think: ma-mn; van win: va-vn; sac follow: sa-śc.

- a. pat fly both contracts and syncopates in the RV. : pet and pa-pt.
- c. Eight roots containing the syllables ya, va, ra take Samprasāraņa: yaj² sacrifice, vac and vad speak, vap strew, vas dwell, vah carry, svap sleep, grabh and grah seize; e. g. su-ṣup, ja-gṛbh and ja-gṛh. In the first six, as they reduplicate with i or u, the result is a contraction to ī and ū. Thus yaj: īj (= i-ij); vac: ūc (= u-uc).
- d. A few roots with medial a and penultimate nasal, drop the latter: krand cry out: ca-krad; tams shake: ta-tas; skambh prop: ca-skabh (AV.); stambh prop: ta-stabh.
- c. Roots ending in ā reduce it to i before consonants and drop it before vowels; e.g. dhā place: dadhi-má; dadh-úr.

¹ In the wk. perfect of yat and yam the contraction is based on the combination of the full reduplicative syllable and the radical syllable with Samprasārana: yet = ya-it, yem = ya-im.

² From yaj occurs one form according to the contracting class (2 a): yei-6.

Paradigms of the Reduplicated Perfect.

138. 1. tud strike: strong stem tu-tód; weak tu-tud.

A	OTT	VE.
-	OTT	A Tre

	SINGULAR.	DUAL.	PLURAL.	
1. 2. 3.	tu-tód-a tu-tód-i-tha tu-tód-a	[tu-tud-vá] tu-tud-áthur tu-tud-átur	tu-tud-má tu-tud-á tu-tud-úr	

		WALD DAIL	
1.	tu-tud-é¹	[tu-tud-yahe]	tu-tud-máhe
2.	tu-tut-sé	tu-tud-åthe	[tu-tud-dhvé]2
3.	tu-tud-é	tu-tud-åte	tu-tud-ré

2. kr do: strong stem ca-kár, ca-kár; weak cakr, cakr.

ACTIVE.

1.	ca-kár-a	[ca-kṛ-vá]	ca-kṛ-má
2.	ca-kár-tha	ca-kr-áthur	ca-kr-á
3.	ca-kár-a	ca-kr-átur	ca-kr-úr
1	ca-kr-é	MIDDLE.	ca-kr-máhe

1.	ca-kr-é	[ca-kṛ-yáhe] ca-kr-áthe	ca-kṛ-máhe
2.	cá-kṛ-sé	ca-kr-athe	ca-kṛ-dhvé
	ca-kr-é	ca-kr-áte	ca-kr-i-ré

3. dhā place: strong stem da-dhā; weak da-dh, da-dhi.

ACTIVE.

1.	[da-dháu]	[da-dhi-vá]	da-dhi-má
2.	da-dhá-tha	da-dh-áthur	da-dh-á
3.	da-dháu	da-dh-átur	da-dh-úr
		MIDDLE.	

1.	da-dh-é	[da-dhi-váhe] da-dh-áthe	da-dhi-máhe
2.	da-dhi-şé	da-dh-áthe	da-dhi-dhvé
	da-dh-é	da-dh-áte	da-dhi-ré

The only example of this form is dadhi-dhvé. 1 Lat. tu-tud-1.

8.

ni-ny-é

4. nī lead: strong stem ni-né, ni-nái; weak ni-nī.

ACTIVE.

	SINGULAR.	DUAL.	PLURAL.
1.	ni-náy-a	[ni-nī-vá]	ni-nī-má
2.	ni-né-tha	ni-ny-áthur	ni-ny-á
3.	ni-náy-a	ni-ny-átur	ni-ny-úr
		MIDDLE.	
1.	ni-ny-é	[ni-nī-váhe]	ni-nī-máhe
2.	ni-nī-șé	ni-ny-áthe	ni-nī-dhvé

5. stu praise: strong stem tu-stó, tu-stáu; weak tu-stu.

ni-nī-ré

ACTIVE.

ni-ny-áte

1.	tu-stáv-a	[tu-stu-vá]	tu-stu-má
	tu-șțó-tha tu-șțáv-a	tu-stuv-áthur	tu-stuv-á
0.	ou-spay-a	tu-șțuv-átur	tu-șțuv-úr

MIDDLE.

1.	tu-șțuv-é	[tu-stu-váhe]	tu-șțu-máhe
2.	tu-șțu-șé	tu-stuv-athe	tu-stu-dhvé
3.	tu-șțuv-é	tu-stuv-åte	tu-stuv-i-ré

6. tap heat: strong stem ta-táp, ta-táp; weak tep.

ACTIVE.

1.	ta-táp-a ta-táp-tha	[tep-i-vá]	tep-i-má
2.	ta-táp-tha	tep-áthur	tep-á
3.	ta-tap-a	tep-átur	tep-úr

MIDDLE.

1.	tep-é	[tep-i-váhe]	[tep-i-máhe]
2.	tep-i-sé	tep-áthe	[tep-i-dhvé]
8.	tep-é	tep-åte	tep-i-ré
		CC O Dunt Cation Vant Chartel Ca	

7. gam go: strong stem ja-gám, ja-gám; weak ja-gm.

ACTIVE.

	SINGULAR.	DUAL.	PLURAL.
1. 2. 3.	ja-gám-a ja-gán-tha ja-gáma	[ja-gan-vá] ja-gm-áthur ja-gm-átur	ja-gan-má ja-gm-á ja-gm-úr
		MIDDLE.	

1.	ja-gm-é	[ja-gan-váhe]	ja-gan-máhe
2.	ja-gm-i-sé	[ja-gan-váhe] ja-gm-áthe	ja-gm-i-dhvé
3.	ja-gm-é	ja-gm-āte	ja-gm-i-ré

8. vac speak: strong stem u-vác, u-vác; weak ūc.

ACTIVE.

1. 2. 3.	u-vác-a	[ūc-i-vá]	ŭc-i-má
2.	u-vák-tha	üc-áthur	ūc-á
3.	u-vác-a	ūc-átur	üc-úr
		Middle.	
1.	ūc-é	[ūc-i-váhe]	[ūc-i-máhe]
2.	ūc-i-șé	uc-athe	[ŭc-i-dhvé]
8.	ūc-é	[ūc-āte]	ūc-i-ré

Irregularities.

139. 1. bhaj shure, though beginning with an aspirate, follows the analogy of the contracting perfects with e (137, 2 a); e.g. ba-bháj-a: bhej-é. bandh bind, after dropping its nasal, does the same; e.g. ba-bándh-a: bedh-úr (AV.).

2. yam guide, van win, vas wear have the full reduplication throughout (135, 4); yam takes Samprasarana of the radical syllable: ya-yama: yem-é (= ya-im-e); van syncopates its a: va-van-a, va-vn-é; vas retains its radical syllable unweakened throughout: va-vas-e (cp. 189, 9).

- 3. vid know forms an unreduplicated perfect with present meaning: 1. véd-a I know ($ol\delta\alpha$, German weiss), 2. vét-tha ($ol\delta-\theta\alpha$; weiss-f), 3. véd-a ($ol\delta\epsilon$; weiss); pl. 1. vid-má ($l\delta-\mu\epsilon\nu$; wissen), 2. vid-á, 8. vid-úr.
- a. A few isolated unreduplicated forms from about six other roots occur: taks-athur; skambh-athur and skambh-ur; cet-atur; yam-atur and yam-ur; nind-i-ma; arh-i-re.
- 4. The initial of ci gather, ci observe, cit perceive, ji conquer, han kill reverts to the original guttural in the radical syllable:
 3. s. act. ci-káy-a, ci-két-a, ji-gáy-a, ja-ghán-a. bhr bear almost invariably reduplicates with j in the RV.: ja-bhár-tha, ja-bhára, ja-bhr-úr; ja-bhr-é, ja-bhr-i-sé, ja-bhr-i-ré; but only once with b: ba-bhr-é.
- 5. ah say is defective, forming only the 3. s. and pl.: ah-a and ah-ur. The two additional forms 2. s. at-tha, 3. du. ah-atur occur in the Brahmanas.
- 6. Five roots beginning with a prosodically long a reduplicate with ān: amś attain, añj anoint, ardh thrive, are praise, arh deserve. Only the first two make several forms. Here the radical nasal is repeated with the initial vowel: s. 3. ān-ámś-a (Gk. ἤν-εγκ-α); pl. 1. ān-ás-má, 2. ān-aś-á, 3. ān-aś-úr; mid. s. 3. ān-aś-é;¹ s. 3. ān-áñja, mid. s. 1. ān-aj-é, pl. 3. ān-aj-ré. The analogy spread from these to the roots which have no nasal: pl. 3. ān-rc-úr, ān-rdh-úr, ān-rh-úr; mid. s. 3. ān-rc-é, ān-rdh-é.
- 7. bhū be has the double irregularity of reduplicating with a and retaining its ū throughout (cp. Gk. πε-φύ-āσι): sing. 1. ba-bhū-v-a (Gk. πέ-φυ-κα).
 2. ba-bhū-tha and ba-bhū-v-i-tha.
 3. ba-bhū-v-i-má.
 2. ba-bhū-v-áthur.
 3. ba-bhū-v-i-má.
 2. ba-bhū-v-á.
 3. ba-bhū-v-úr.

¹ In a Sutra occurs the 2 pl. mid. an-as-a-dhve. CC-0. Prof. Satya Vrat Shastri Collection.

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8. cyu stir reduplicates ci-cyu (beside cu-cyu) and dyut shine similarly di-dyut. This was due to the vocalic

pronunciation of the y: cju, djut.

9. The reduplicative vowel is lengthened in more than thirty perfect stems; e.g. kan be pleased: cā-kan; gr wake: jā-gr; kļp be adapted: cā-kļp; dhī think: dī-dhī; tu be strong: tū-tu; śū swell: śū-śu.²

a. In the Mantra portion of the Samhitäs there once occurs a periphrastic perfect form with the reduplicated perfect of kṛ make governing the acc. of a fem. substantive in ā derived from a secondary (causative) verbal stem. This form is gamayām cakāra (AV.) he caused to go (lit. made a causing to go). In the Brāhmaṇa parts of the later Samhitās (TS., MS., K.) such periphrastic forms are occasionally met with, and they become more frequent in the regular Brāhmaṇas.

Moods of the Perfect.

140. Modal forms of the perfect are of rare occurrence in

the Samhitas except the RV.

1. The subjunctive is normally formed by adding a to the strong perfect stem accented on the radical syllable. In the active the secondary endings are the more usual; when the primary endings are used the reduplicative syllable is in several forms accented.³ In about a dozen forms the weak stem is used. Middle forms, of which only seven or

¹ The root sī *lie* also reduplicates with a in the part. śa-śay-āná. These three, bhū, sū, sī, are the only roots with an i or u vowel that reduplicate with a.

3 Cp. the accentuation of the reduplicating class in the present

system.

² Here the radical vowel itself is shortened. The quantitative form of the stem is subject to the rule that it may not contain two prosodically short yowels (except in the 1. s. act.). Hence sah reduplicates either as sā-sah or sa-sāh (in a weak form).

eight occur, are almost restricted to the 3. sing. Examples

Act. s. 1. an-aj-ā¹ (añj anoint); 2. ta-tán-a-s (tan stretch), bu-bódh-a-s (budh wake), pi-práy-a-s (prī please); jú-joṣ-a-si (juṣ enjoy); ci-kit-a-s (cit observe), mu-muc-a-s (muc release). 3. ci-ket-a-t, ja-ghán-a-t (han smite), ta-tán-a-t, tu-ṣṭáv-a-t (√stu praise), pi-práy-a-t; dí-deś-a-ti (diś point), bú-bodh-a-ti, mú-moc-a-ti; mu-muc-a-t, vi-vid-a-t (vid find).

Du. 2. ci-ket-a-thas, jú-joṣ-a-thas. Pl. 1. ta-tán-ā-ma. 2. ju-joṣ-a-tha. 3. ta-tán-a-n.

Mid. s. 8. ta-táp-a-te, jú-jos-a-te. Pl. 1. an-áś-ā-mahai.

- 2. The injunctive occurs in hardly a dozen forms, a few in the sing. act., the rest in the 3. pl. mid.; e.g. s. 2. śa-śās (= śa-śās-s: śās order). 3. dū-dho-t (dhū shake), su-sro-t (sru flow); mid. pl. 3. ta-tán-a-nta (cp. 140, 6).
 - 3. The optative is formed by adding the accented modal suffix combined with the endings to the weak perfect stem. The active forms are much commoner than the middle. Examples are:

Act. s. 1. ān-aś-yám, ja-gam-yám, ri-ric-yám, vavṛt-yám. 2. ba-bhū-yás, va-vṛt-yás. 8. an-aj-yát, jagam-yát, va-vṛt-yát, ba-bhū-yát.

Du. 2. ja-gam-yátam. Pl. 1. va-vṛt-yá-ma. 3. ja-gam-yúr, va-vrt-yúr.

Mid. s. 1. va-vrt-īyá. 2. vā-vrdh-ī-thás. 3. va-vrt-ī-tá. Pl. 1. va-vrt-ī-máhi.

a. There also occurs one mid. precative form sā-sah-ī-ṣ-ṭhās (sah overcome).

¹ In these three forms the ā of the reduplicative syllable ān is shortened as if the indicative contained an augment.

² Identical in form with the unaugmented pluperfect (140, 6).

³ From ams attain, with the long roduplicative vowel retained. Cp. 189, 6.

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4. The imperative perfect is formed like that of the present reduplicating class, the radical syllable being weak except in the 3. s. act., where it is strong. Nearly all the forms occurring, which number about twenty, are active. Examples are:

Act. s. 2. ci-kid-dhí ($\sqrt{\text{cit}}$), di-did-dhí ($\sqrt{\text{dis}}$), mumug-dhí ($\sqrt{\text{muo}}$), sa-sā-dhí ($\sqrt{\text{sās}}$). 3. ba-bhū-tu,

mu-mók-tu.

Du. 2. mu-muk-tam, va-vṛk-tam (vṛj twist). Pl. 2. di-diṣ-ṭana (√diś), va-vṛt-tana.

Mid. s. 2. va-vrt-svá. Pl. 2. va-vrd-dhvám.

Participle.

5. Both active and middle forms of the perfect participle are common. It is formed from the weak perfect stem, with the accent on the suffix, as cakṛ-vaṃs, cakṛ-āṇa. If, in the active form, the stem is reduced to a monosyllable, the suffix is nearly always added with the connecting vowel i, but not when the stem is unreduplicated; e.g. papt-i-vaṃs (Gk. πεπτ-ώs), but vid-vaṃs (Gk. εἰδ-ώs). Examples are:

Act. ja-gan-vāṃs ($\sqrt{\text{gam}}$), ja-gṛbh-vāṃs ($\sqrt{\text{grabh}}$), ji-gī-vāṃs ($\sqrt{\text{ji}}$), jū-ju-vāṃs ($\sqrt{\text{jū}}$), ta-sthi-vāṃs ($\sqrt{\text{sthā}}$), ba-bhū-vāṃs (Gk. $\pi\epsilon$ - $\phi\nu$ - ω s), ri-rik-vāṃs ($\sqrt{\text{ric}}$), va-vṛt-vāṃs, vā-vṛdh-vāṃs, sā-sah-vāṃs, su-ṣup-vāṃs ($\sqrt{\text{svap}}$); īy-i-vāṃs ($\sqrt{\text{i}}$), ūṣ-i-vāṃs (vas dwell); dāś-vāṃs (dāś

worship), säh-väms (/ sah).

Mid. ān-aj-āná (\checkmark añj), ān-aś-āná (\checkmark aṃś), īj-āná (\checkmark yaj), ūc-āná (\checkmark vac), ja-gm-āná (\checkmark gam), ti-stir-āṇá (\checkmark st \bar{r}), tep-āná (\checkmark tap), pa-spaś-āná (\checkmark spaś), bhej-āná (\checkmark bhaj),

¹ Cp. Gk. κέ-κλυ-θι, 2. pl. κέ-κλυ-τε (κλυ = śru hear).

With ū unchanged as in strong forms elsewhere (189, 7).

³ With long reduplicative vowel.

yem-āná (\sqrt{yam}), vā-vṛdh-āná, śa-śay-āná ($\sqrt{ś\bar{\imath}}$), śi-śriy-āṇá (\sqrt{sri}), si-ṣmiy-āṇá (\sqrt{smi}), su-ṣup-āṇá (\sqrt{svap}), seh-āná (\sqrt{sah}).

Pluperfect.

6. Corresponding to the imperfect there is an augmented form of the perfect called the pluperfect. The strong stem is used in the singular active, the weak elsewhere. The secondary endings only are used; in the 8. pl. ur always appears in the active and iran in the middle. The s and t of the 2. and 8. s. are in some forms preserved by an interposed i. There are also several forms made with thematic a in this tense. The augment is often dropped, as in other past tenses. The total number of pluperfect forms occurring is about sixty. Examples are:

Act. s. 1. á-cacakṣ-am, á-jagrabh-am, á-tuṣṭav-am; cakar-am, ciket-am ($\sqrt{\text{cit}}$). 2. ā-jagan (= á-jagam-s); na-nam-a-s; á-viveś- $\bar{\imath}$ -s ($\sqrt{\text{vis}}$). 3. á-jagan (=á-jagam-t), a-ciket ($\sqrt{\text{cit}}$); rā-ran (= rāran-t: ran rejoice); á-jagrabh- $\bar{\imath}$ -t; á-cikit-a-t and á-ciket-a-t; tastambh-a-t.

Du. 2. á-mu-muk-tam; mu-muk-tam. 3. á-vāvaś-ī-tām (vaś desire).

Pl. 2. á-jagan-ta; á-cucyav-ī-tana. 3. á-cucyav-ur.

Mid. s. 1. á-suśrav-i. 8. didiş-ţa ($\sqrt{\text{diś}}$). Pl. 3. á-cakr-iran, á-jagm-iran, á-pec-iran; á-vavṛṭ-ran, á-sasṛg-ram ($\sqrt{\text{srj}}$). There are also several transfer forms as from a stems; e. g. á-titviṣ-a-nta, cakṛp-á-nta, dá-dhṛṣ-a-nta.

Aorist.

141. This tense is of very common occurrence in the Vedas, being formed from more that 450 roots. It is an

¹ Two forms take ran only instead of iran. There are also several transfer forms in anta.

With reversion of the palatal to original guttural, and ending ram for ran.

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Digitized By Siddhanta eGangotri Gyaan Kosha augmented tense, taking the secondary endings and forming moods and participles. It is distinguished from the imperfect by having no corresponding present and by difference of meaning. There are two types of acrist. The first or sigmatic acrist is formed by inserting s, with or without an added a, between the root and the endings. It is taken by more than 200 roots. The second acrist adds the endings to the simple or the reduplicated root either directly or with the connecting vowel a. It is taken by over 250 roots. There are four forms of the first Acrist, and three of the second. Upwards of 50 roots take more than one form. One verb, budh wake, has forms from five varieties of this tense.

First Aorist.

a. The stem of the first form is made by adding to the augmented root the suffix sa. It is inflected like an imperfect of the sixth or á class of the first conjugation, the sá being accented in unaugmented forms. It is taken in the Samhitas by only ten roots containing one of the vowels i, u, r, and ending in one of the consonants j, s, s, or h, all of which phonetically become k before s. These roots are: mṛj wipe, yaj sacrifice, vṛj twist; kruś cry out, mṛś and spṛś touch; dviṣ hate; guh hide, duh milk, ruh ascend. In the indicative no dual forms are found; and in the mid. only the 8. s. and pl. are met with. The only moods occurring are the injunctive and the imperative, with altogether fewer than a dozen forms. This form of the acrist corresponds to the Greek First Acrist (e.g. ε-δειξε, Lat. dixi-t). The augment, as in other past tenses, is sometimes dropped.

¹ In B. nine additional roots take the sa aorist: kṛṣ drag, dis point, dih smear, dra see, druh be hostile, pia crush, mih mingere, via enter, vṛh tear; and in S. lih tick.

The stem of this agrist therefore always ends in kṣa.

Indicative. Act. s. 1. ávrksam. 2. ádruksas (B.), ádhuksas. 3. ákruksat, ághuksat, áduksat and ádhuksat, ámrksat (√mrs), áruksat, ásprksat. Pl. 1. ámrksāma (√mrj), áruksāma. 3. ádhuksan; duksan¹ and dhuksan.

Mid. s. 3. ádhukṣata; dukṣata¹ and dhukṣata. Pl. 3. ámṛkṣanta (√mṛj).

In the injunctive only the following forms occur:

Act. s. 2. dukṣás,¹ mṛkṣás (√mṛś). 3. dvikṣát. Pl. 2. mṛkṣata (√mṛś).

Mid. s. 8. dukṣáta¹ and dhukṣáta, dvikṣáta. Pl. 8. dhukṣánta.

In the imperative only three forms occur:

Act. du. 2. mrksátam (√mrj). 3. yaksátām.

Mid. s. 2. dhuksásva.

142. The other three forms of the First Aorist are made by adding to the augmented root the suffixes s, is, s-is respectively. They are inflected like imperfects of the second or graded conjugation. The sis form is used in the act. only (excepting three optative forms) and is taken by not more than six roots. The other two are very common, being formed from nearly 300 roots in V. and B. taken together.

Second or s form.

143. This form of the agrist is taken by at least 185 roots in V. and B. In addition to the indicative it forms all the moods and a participle.

Indicative.

1. The radical vowel as a rule takes Vṛddhi (a being lengthened) in the active. In the middle, excepting final i and u (which take Guṇa) the radical vowel remains un-

On these forms without initial aspiration cp. 62 a.

changed. The only point in which the inflexion differs from that of the imperfect of the graded conjugation is that the 3. pl. act. invariably ends in ur. In the active, the endings s and t of the 2. 3. s. disappear and the tense sign also, unless the root ends in a vowel; e.g. á-hār = á-hār-s-t, but á-hā-s = á-hā-s-t. The AV. and TS., however, less often than not, insert a connecting ī before these endings, thus preserving both the latter and the s of the tense stem; e.g. á-naik-ṣ-ī-t (nij wash). The forms of the indicative actually occurring would, if made from bhr bear in the active, and from budh wake in the middle, be as follows:

ACTIVE.

	SINGULAR.	DUAL.	PLURAL.
1.	á-bhār-ş-am	[á-bhārṣ-va]	á-bhārṣ-ma
2.	á-bhār	á-bhārs-tam	á-bhārṣ-ṭa
3.	á-bhār	á-bhārş-tām	á-bhār-s-ur

MIDDLE.

	SINGULAR.	DUAL.	PLURAL.	
1.	á-bhut-s-i (62 a)	[á-bhut-s-vahi]	á-bhut-s-mahi	
2.	á-bud-dhās (62 b)	á-bhut-s-āthām	á-bhud-dhvam (62 a)
3.	á-bud-dha (62 b)	á-bhut-s-ātām	á-bhut-s-ata	

The middle voice, as exemplified by a root ending in u, stu praise, is inflected as follows:

Sing, 1. á-sto-ṣ-i. 2. á-sto-ṣ-ṭhās. 3. á-sto-ṣ-ṭa. Du. 1. [á-sto-ṣ-vahi]. 2. [á-sto-ṣ-āthām]. 3. á-sto-ṣ-ātām. Pl. 1. á-sto-ṣ-mahi. 2. á-sto-ḍhvam (66 B 2 b). 3. á-sto-ṣ-ata.

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¹ The RV. and K. have no forms with the inserted ī; while in B. the chief forms without it are adrāk (dṛś see) and ayāṭ (yaj sacrifice); also bhais (√bhī) = bhais-s, which while losing the s ending preserves the appearance of a 2. sing.

2. The subjunctive is common in the RV.1 in active forms, but not in the middle. The root regularly takes Guna throughout (active and middle). The primary endings are frequent. The forms occurring, if made from stu praise, would be:

Act. sing. 1. stó-ṣ-āṇi. 2. stó-ṣ-a-si, stó-ṣ-a-s. 3. stó-ṣ-a-ti, stó-ṣ-a-t. Du. 2. stó-ṣ-a-thas. 3. stó-ṣ-a-tas. Pl. 1. stó-ṣ-ā-ma. 2. stó-ṣ-a-tha. 3. stó-ṣ-a-n.

Mid. sing. 1. stó-ş-ai. 2. stó-ş-a-se. 3. stó-ş-a-te. Du. 2. stó-ş-āthe (for stó-ş-aithe). Pl. 8. stó-ş-a-nte.

3. Injunctive forms are fairly common. When normal they are of course identical with the unaugmented indicative. But the sing. 1. act. is irregular in never taking Vṛddhi: all the forms of it that occur either have Guṇa, as sto-ṣ-am, je-ṣ-am (√ji); or lengthen the radical vowel, as yū-ṣ-am (yū separate); or substitute e for ā in roots ending in ā, as ye-ṣ-am (yā go), ge-ṣ-am (gā go), sthe-ṣ-am (sthā stand). The latter irregularity also appears in pl. 1: je-ṣ-ma, ge-ṣ-ma, de-ṣ-ma (dā give), beside the normal yau-ṣ-ma (yu separate).

4. The optative occurs in the middle only, the 2. 8. s. always having the precative s (with one exception). The forms actually occurring are:

Sing. 1. di-ṣ-īyá² (dā cut), bhak-ṣ-īyá (bhaj divide), ma-s-īyá³ (man think), muk-ṣ-īyá (muc release), rā-s-īyá (rā give), sāk-ṣ-īyá (AV.), stṛ-ṣ-īyá (stṝ strew). 2. maṃ-s-ī-ṣ-ṭhás⁵ (man think). 3. dar-ṣ-ī-ṣ-ṭa (dṛ tear), bhak-ṣ-īta⁵ (SV.), maṃ-s-ī-ṣ-ṭa, mṛk-ṣ-ī-ṣ-ṭa (mṛc injure). Du. 2.

² With radical ā reduced to i : cp. 5 c. Similarly dhi-ṣ-īya (√dhā) in B.

¹ Subjunctives of this aor. are very rare in B. except yakṣ-a-t (√yaj) and vakṣ-a-t (√vah).

With an reduced to a (= sonant nasal).

⁴ From sah overcome, with radical vowel lengthened.

⁵ Anusvāra for n (66 A 2).

Without the precative s. Vrat Shastri Collection.

Digitized By Siddhanta eGangotri Gyaan Kosha trá-s-ī-thām¹ (trā protect). Pl. 1. bhak-ṣ-ī-máhi, maṃ-s-ī-máhi,² vaṃ-s-ī-máhi and va-s-ī-máhi³ (van win), sak-ṣ-ī-máhi (sac follow), dhuk-ṣ-ī-máhi (duh milk). 3. maṃ-s-īrata.

- 5. Only six imperative forms occur, and four of these are transfers (with thematic a). They are: Act. s. 2. ne-ş-a (nī lead) and par-ş-a (pṛ take across). Mid. s. 2. sāk-ṣva (~sah). 3. rā-s-a-tām. Du. 2. rā-s-āthām. Pl. 3. rā-s-a-ntām.
- 6. Only two or three forms of the active participle occur: dák-ṣ-at⁴and dhák-ṣ-at (dah burn), sák-ṣ-at (√sah).

About a dozen stems, irregularly formed by adding s to the root with an intermediate a and taking the regular ending ana, may be accounted middle s agrist participles; e. g. mand-a-s-ana rejoicing, yam-a-s-ana being driven.

Irregularities of the s form.

- 144. 1. Before the suffix s, (a) final radical n (as well as m) becomes Anusvära (66 A 2), as á-mam-s-ata (~man), vam-s-ī-máhi (~van); (b) s becomes t in the verb vas dwell and possibly also in vas shine: á-vāt-s-ī-s (AV.) thou hast dwelt and á-vāt (= á-vas-s-t) has shone (AV.).
- 2. The RV. has one example of an incipient tendency to preserve the s and t of the 2. 8. s. in 2. s. á-yā-s (=a-yaj-s-s) beside the phonetically regular form of the 8. s. á-yāṭ (=á-yaj-s-t). The AV. has three or four examples of this: s. 2. srā-s (= sraj-s-s: √srj); 3. á-śrai-t (=á-śrai-s-t;

¹ For tra-s-īyāthām.

² With Anusyara for n (66 A 2).

With an reduced to a (= sonant nasal).

⁴ Without initial aspiration: cp. 62 a and 156 a.

⁵ See 66 B 1. In an Upanisad the 2. du. appears as á-vās-tam, the acr. suffix s'having been lost without affecting the radical s.

Digitized By Siddhanta eGangotri Gyaan Kosha \checkmark śri); á-hai-t (= á-hai-s-t: \checkmark hi); á-yā-t¹ (= a-vas-s-t: vas shine). The later Saṃhitās here frequently preserve these endings by inserting ī before them: s. 2. á-rāt-s-ī-s (\checkmark rādh), á-vāt-s-ī-s (vas dwell); 3. á-tāṃ-s-ī-t (\checkmark tan), á-naik-ṣ-ī-t (\checkmark nij), tāp-s-ī-t (\checkmark tap), bhai-ṣ-ī-t (\checkmark bhī), vāk-s-ī-t (\checkmark vah), hā-s-ī-t, hvār-ṣ-ī-t (\checkmark hvar).

a. The ending dhvam (before which the s of the acr. is lost) becomes dhvam when the s would have been cerebralized (66 B 2): á-sto-dhvam (=á-sto-z-dhvam) is the only example.

8. The roots dā give and dā cut reduce the radical vowel to i in á-di-ṣ-i, di-ṣ-īyá; gam, man, van lose their nasal in á-ga-smahi, ma-s-īyá, va-s-ī-máhi (beside vaṃ-s-ī-máhi); while sah lengthens its vowel in á-sāk-ṣ-i, sāk-ṣ-i; sāk-ṣ-āma; sāk-ṣ-īya; sák-ṣva.

4. The roots srj *emit* and prc *mix* take metathesis in the act.: s. 2. srā-s (= srāk). 3. á-srāk; á-prāk. Du. 2. á-srāṣ-ṭam.

5. The following are the forms occurring in the 3. s. ind. act. in which (a) the ending t is lost: á-jai-s (√ji), á-prā-s, á-hā-s; (b) both the tense-sign s and the ending t are lost: ² á-krān (krand cry out), á-kṣār (kṣar flow), á-cait (cit perceive), á-chān (chand seem), á-tān (tan stretch), á-tsār (tsar approach stealthily), á-dyaut (dyut shine), á-dhāk (dah burn), á-prāk (pṛo mix), á-prāṭ (prach ask), á-bhār (bhṛ), á-yāṭ (yaj sacrifice), á-yān (yam guide), á-raut (rudh obstruct), á-vāṭ (vah convey), á-vāt¹ (vas shine), á-śvait (śvit be bright), á-syān (syand move on), á-srāk (sṛj emit), á-svār (svar sound), á-hār (hṛ take), á-raik (ric leave).

6. After a consonant other than n, m, r'the tense sign s is dropped before t, th, and dh; e.g. á-bhak-ta (beside á-bhak-ṣ-i); á-muk-thās (beside á-muk-ṣ-i).

2 And even the final consonant of the root when there are two (28). CC-0. Prof. Satya Vrat Shastri Collection.

¹ But the t may in this instance represent the changed final radical s: 144, 1 (b). There are a few additional examples in B.: ajait (beside ajais and ajais $t: \sqrt{j}$); acait (\sqrt{c}); nait (\sqrt{n}).

Third or is form.

145. About 145 roots take this agrist in V. and B. It differs from the s agrist merely in adding the s with the ...connecting vowel i, which changes it to \$ (67).

Indicative.

1. The radical vowel as a rule takes Guṇa throughout; but in the active a final vowel takes Vṛddhi and a medial vowel is sometimes lengthened. The endings are the same as those of the s aorist except that the 2. 3. s. end in īs (= iṣ-s) and īt (= iṣ-t). This aorist has all the moods, but no participle. Middle forms are not common and very few occur except in the 2. 3. sing.

The normal forms occurring, if made from kram stride, would be:

Act. sing. 1. á-kram-iş-am. 2. á-kram-īs. 3. á-kram-īt. Du. 3. á-kram-iṣ-ṭam. Pl. 1. á-kram-iṣ-ma. 3. á-kram-iṣ-ur.

Mid. sing. 1. á-kram-iṣ-i. 2. á-kram-iṣ-ṭhās. 3. á-kram-iṣ-ṭa. Du. 3. á-kram-iṣ-ātām, Pl. 3. á-kram-iṣ-ata.

2. Subjunctive forms are rare except in the 2. 8. s. act. Examples are:

Act. sing. 1. dáv-iş-āṇi. 2. áv-iṣ-a-s, kān-iṣ-a-s. 3. kār-iṣ-a-t, bodh-iṣ-a-t. Pl. 3. san-iṣ-a-n.

Mid. pl. 1. yac-iş-a-mahe. 8. san-iş-a-nta.

3. Injunctive are commoner than subjunctive forms. They occur most frequently in the 2. 3. s. and plur.

Examples are:

Act. sing. 1. śáms-iṣ-am (śams praise). 2. áv-īs (av favour), tár-īs (tṛ cross), yódh-īs (yudh fight), sáv-īs (sū generate). 3. áś-īt (aś eat), tár-īt. Du. 2. táriṣ-ṭam, márdh-iṣ-ṭam (mṛdh neglect). Pl. 1. śrám-iṣ-ma. 2. vádh-iṣ-ṭa and vádh-iṣ-ṭana. 3. jār-iṣ-ur (jṛ waste away).

Mid. sing. 1. rádh-iş-i (rādh succeed). 2. márş-iş-thās

(mṛṣ not heed). 3. pav-iṣ-ṭa (pū purify). Pl. 1. vyáth-iṣ-mahi (vyath waver).

4. Optative forms are rare, occurring in the middle only. The 2. 8. s. take the precative s. Examples are:

Sing. 1. edh-iṣ-īyá (edh thrive). 2. mod-iṣ-ī-ṣ-ṭhấs (mud rejoice). 3. jan-iṣ-ī-ṣ-ṭá. Du. 1. sah-iṣ-ī-váhi. Pl. tār-iṣ-ī-máhi.

- 5. Imperative forms are rare, occurring in the active only. Sing. 2. av-iq-qhí. 3. av-iş-ţu. Du. 2. av-iş-ţam. 3. av-iş-ţam. Pl. 2. av-iş-ţana.
- a. The radical medial a is lengthened in kan enjoy, car move, das waste, mad exhilarate, stan thunder, svan sound, and optionally in vad speak, ran rejoice, san gain, sah prevail; while the radical syllable appears in a reduced or unstrengthened form in the opt. s. 1. mid. of gam and ruc shine: gm-iş-lyá and ruc-iş-lyá.

. b. The root grabh seize takes the connecting vowel I (as it does in

other verbal forms) instead of i, as a-grabh-is-ma.

c. In s. 1. ind. act. the ending im appears instead of is-am in the three forms á-kram-im, á-grabh-im, and vadh-im, doubtless owing to the analogy of the 2. 3. s. in is, it. In B. is also found a-grah-ais-am (/grah).

Fourth or sis form.

- 146. This form differs from the preceding one simply in prefixing an additional s to the suffix. Only seven verbs ending in ā, n, or m, gā sing, jñā know,¹ pyā fill up, yā go, hā leave, van win, ram rejoice, take this acrist. The total number of forms occurring is under twenty; and middle forms are found in the optative only. The forms occurring are:
- 1. Indicative. Sing. 1. á-yā-siṣ-am. Du. 3. á-yā-siṣ-ṭām. Pl. 2. á-yā-siṣ-ṭa. 3. á-gā-siṣ-ur, á-yā-siṣ-ur.
 - 2. Subjunctive. Sing. 3. gá-sis-a-t, yá-sis-a-t.

¹ In B. also occurs dhyā *think*, besides forms in s-īt from drā sleep, vā blow, hvā call. CC-b. Prof. Satya Vrat Shastri Collection.

SIS FORM OF THE FIRST AORIST
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3. Optative. Sing. 1. vam-siş-īyá. 2. yā-siş-ī-ş-thás,1 Pl. 1. pyā-siṣ-ī-mahi.

4. Injunctive. Sing. 1. ram-sis-am. Du. 2. hā-sis-tam.

3. hā-sis-tām. Pl. 2. hā-sis-ta. 3. hā-sis-ur.

5. Imperative. Du. 2. yā-siṣ-ṭám. Pl. 2. yā-sīṣ-ṭá.2

Second Aorist.

147. This agrist resembles an imperfect formed directly from the root, the terminations being added with or without

the connecting vowel a.

The first form is like an imperfect of the accented a class (125, 2), the stem being formed by adding a to the unmodified root.3 It corresponds to the second agrist of the first conjugation in Greek. It is taken, in V. and B. together, by nearly eighty roots, chiefly with a medial vowel. Middle forms are rare.

1. Indicative. The forms actually occurring would, if

made from vid find, be as follows:

Act. sing. 1. ávidam. 2. ávidas. 3. ávidat. Du. 1. ávidāva, Pl. 1. ávidāma, 2. ávidata, 3. ávidan.

Mid: sing. 1. ávide. 2. ávidathās. 8. ávidata. Du. 1. ávidāvahi. 3. ávidetām. Pl. 1. ávidāmahi. 3. ávidanta.

2. The subjunctive forms from the same root would be: Act. sing. 2. vidási, vidás. 8. vidáti, vidát. Du. 1. vidáva. 2. vidáthas. 3. vidátas. Pl. 1. vidáma. 2. vidátha, vidáthana.

Mid. sing. 3. vidáte. Pl. 1. vidámahe.

3. The injunctive forms from vid would be:

Act. sing. 1. vidám. 2. vidás. 3. vidát. Pl. 3. vidán. Mid. sing. 3. vidáta. Pl. 1. vidámahi. 8. vidánta.

4. The optative is rare in V., but not infrequent in B.

¹ With precative s.

² With I for i.

Three roots with r, however, show forms with Guna (147 a 2 and c).

It is almost restricted to the active. The forms from vid would be:

Act. sing. 1. vidéyam. 2. vidés. 3. vidét. Pl. 1. vidéma.

Mid. sing. 1. vidéya. Pl. 1. vidémahi. There also occurs one precative form, s. 3. vidésta (AV.).

5. Imperative forms are rare and almost restricted to the active. Those made by sad sit are:

Sing. 2. sadá. 3. sadátu. Du. 2. sadátam. 3. sadátām. Pl. 2. sadáta, sadátana. 3. sadántu.

Mid. pl. 2. sadadhvam. 3. sadantām.

6. Rather more than a dozen examples of the participle, taking active and middle together, occur: e.g. trp-ant, sucant; guhamana, sucamana.

Irregularities.

- a. Several roots form transfer stems according to this instead of the root form, chiefly by reducing the radical syllable.
- 1. khyā see, vyā cnrelope, hvā call shorten their ā to a : á-khya-t, á-vya-t, á-hva-t; dā gire, dhā put, sthā stand occasionally do the same, in the forms å-da-t; á-dha-t (SV.) and dha-t; á-stha-t (AV.); śās order shortens ā to i; e. g. 8. s. inj. śiṣat, part. śiṣant.
- 2. kr make and gam go form a few transfers from the root class in the AV., retaining the strong radical vowel: a-kar-a-t, a-gam-a-t, a-gam-a-n.
- b. The root is reduced by the loss of its nasal in krand cry out, tams shake, dhvams scatter, bhramá fall, randh make subject, srams fall; e.g. 3. sing. átasat; pl. dhvasán; subj. pl. 1. radhāma; inj. sing. 1. radham; 2. kradas; 3. bhrasat.
- c. The root takes Guṇa in r go, drs see, sr flow; e.g. ar-anta (unaugmented 8. pl. ind. mid.); dars-am (s. 1. inj., but pl. 8. inj. drsan, opt. 1. s. drsayam, pl. drsama); sarat (unaugmented 8. s.).

Second Form: Root Aorist.

148. This form of the simple acrist is taken by about 100 roots in V., and about 25 others in B., the commonest being those with medial a (about 80) ection corresponds to

the second agrist of the second conjugation in Greek. It is inflected in both active and middle.

Indicative.

- 1. The root is strong in the sing. act., but weak elsewhere. Roots ending in vowels, however, tend to retain the strong vowel throughout the active except the 3. pl. Those ending in ā regularly retain that vowel throughout the ind. act. except in 3. pl. where it is dropped before ur, which is always the ending in these verbs. In the 3. pl. mid. the ending ran is more than twice as common as ata; ram as well as ran is taken by three roots.
- a. The forms occurring from roots ending in ā, if made from sthā, would be:

Act. sing. 1. á-sthā-m ($\tilde{\epsilon}$ - $\sigma\tau\eta$ - ν). 2. á-sthā-s. 3. á-sthā-t ($\tilde{\epsilon}$ - $\sigma\tau\eta$). Du. 2. á-sthā-tam. 8. á-sthā-tām. Pl. 1. á-sthā-ma ($\tilde{\epsilon}$ - $\sigma\tau\eta$ - $\mu\epsilon\nu$). 2. á-sthā-ta. 3. á-sth-ur.

Mid. sing. 2. á-sthi-thās (ἐ-στά-θης). 3. á-sthi-ta. Pl. 1.

á-sthi-mahi. 3. á-sthi-ran.

b. Roots in r take Guna throughout the ind. act. except the 3. pl. The forms from kr would be:

Act. sing. 1. á-kar-am. 2. á-kar. 3. á-kar. Du. 2. á-kar-tam. 3. á-kar-tām. Pl. 1. á-kar-ma. 2. á-kar-ta. 3. á-kr-an.

Mid. sing. 1. á-kr-i. 2. á-kr-thās. 3. á-kr-ta. Du. 1. á-kr-vahi. 3. á-kr-tām. Pl. 1. á-kr-mahi. 2. á-kr-dhvam. 3. á-kr-ata.

c. bhū be retains its ū throughout (as in the perfect),

interposing v between it and a following a:

Act. 1. á-bhuv-am. 2. á-bhū-s. 3. á-bhū-t ($\tilde{\epsilon}$ - $\phi\bar{\nu}$). Du. 2. á-bhū-tam. 3. á-bhū-tām. Pl. 1. á-bhū-ma ($\tilde{\epsilon}$ - $\phi\nu$ - $\mu\epsilon\nu$). 2. á-bhū-ta and á-bhū-tana. 3. á-bhū-v-an. \bar{a} . The following are forms of the 2. 3. s. act. in which

With split u; in the later language a-bhuv-am. CC-0. Prof. Satya Vrat Shastri Collection.

the endings s and t are lost: 2. á-kar, á-gan (= á-gam-s), á-ghas, á-var (vṛ cover), á-spar (spṛ win); with lengthened augment: á-naṭ¹ (naś attain), á-var (vṛ cover), á-vas² (vas shine). 3. á-kar, á-kran³ (kram stride), á-gan,³ á-ghas, á-cet (cit observe), á-tan, á-dar (dṛ pierce), á-bhet (bhid pierce), á-bhrāṭ (bhrāj shine), á-mok (muc release), á-myak (myakṣ be situated), á-vart (vṛt turn), á-star; with lengthened augment: á-naṭ,⁴ á-var (vṛ cover), á-vas² (vas shine); without augment: vark⁵ (vṛj twist), skan⁶ (skand leap).

e. In the 3. pl. act. and mid. roots with medial a are syncopated: á-kṣ-an (=á-ghas-an), á-gm-an (=á-gam-an); á-gm-ata (=á-gam-ata), á-tn-ata (=á-tan-ata); but in the 2. 3. s. mid. they lose their nasal: á-ga-thās, á-ga-ta, á-ma-ta (but 1. du. gan-vahi, pl. á-gan-mahi).

f. Final ā is in the mid. ind. reduced to i, and before m also to $\bar{\imath}$; e.g. 2. á-di-thās, á-sthi-thās. 3. á-dhi-ta ($\tilde{\epsilon}$ - $\theta\epsilon$ - τo). Pl. 1. á-dhi-mahi (TS.) and á-dī-mahi (VS.), á-dhī-mahi.

g. In the 3. s. ind. ghas is reduced to g: gdha (= ghas-ta)⁷; while r go takes Guṇa: ár-ta (unaugmented) and ár-ta - (δρ-το), 3. pl. ár-ata.

h. The forms taking ran in 3. pl. mid. are: á-kṛp-ran, á-gṛbh-ran, á-jus-ran, á-dṛś-ran, á-pad-ran, á-budh-ran, á-yuj-ran, á-vas-ran (vas shine), á-viś-ran, á-vṛt-ran, á-sṛg-ran, á-sṭg-ran, á-sṭg-ran; with ram: á-dṛś-ram, á-budh-ram, á-sṛg-ram.

¹ For ā-naś-s, the phonetic result of which should have been ā-nak (68 b).

² For ā-vas-s, ā-vas-t. These forms have by an oversight been omitted in § 499 of my *Vedic Grammar*.

³ For á-kram-t, á-gam-t.

For å-nas-t. For varj-t. For skand-t.

⁷ By syncopation gh-s-ta; loss of a between consonants (66 B 2a) gh-ta, and loss of aspiration, which is thrown forward on the t and renders it sonant (62 b).

With reversion torthe eriginal putterratollection.

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2. The subjunctive is common, nearly 100 forms being met with. The forms occurring, if made from kr, would be:

Act. sing. 1. kárā and kár-āṇi. 2. kár-a-si and kár-a-s. 3. kár-a-ti and kár-a-t. 1 Du. 2. kár-a-thas. 3. kár-a-tas. Pl. 1. kár-ā-ma. 8. kár-anti, kár-a-n.

Mid. sing. 2. kár-a-se. 3. kár-a-te.² Pl. 1. kár-ā-mahe and kár-ā-mahai. 3. kár-anta:

3. The injunctive is fairly frequent, nearly sixty forms of it being met with. Examples are:

Act. sing. 1. kar-am, darś-am,³ bhuv-am, bhoj-am. 2. je-s, bhū-s, bhé-s (bhī fear), dhak⁴ (dagh reach), bhet (bhid split), rok (ruj break)... 3. bhū-t, śre-t (√śri), nak and naṭ (naś attain). Pl. 1. dagh-ma, bhū-ma; ched-ma,⁵ ho-ma⁵ (hū call). 3. bhūv-an, vr-an (vṛ cover); kram-ur, dur (dā give), dh-ūr (dhā put).

Mid. sing. 1. namé-i (namé = naé attain). 2. nut-thās (nud push), mṛ-thās (mṛ die), mṛṣ-ṭhās (mṛṣ neglect), rik-thās (ric leave). 3. ar-ta (ṛ go), aṣ-ṭa (aś attain), vik-ta (vij tremble), vṛ-ta (vṛ choose). Pl. 1. dhī-mahi (dhā put).

4. More than forty optative forms are met with. Examples are:

Act. sing. 1. aś-yám (aś obtain), vrj-yám, de-yám (dā give). 2. aś-yás, rdh-yás, gam-yás, jñe-yás, bhū-yás. 3. bhū-yát (AV.). Pl. 1. aś-yáma, rdh-yáma, kri-yáma, bhū-yáma, sthe-yáma. 3. aś-yúr (aś attain), dhe-yúr.

Mid. sing. 1. aś-īyá. 8. ar-ī-tá (r. go). Pl. 1. aś-ī-máhi, idh-ī-máhi (idh kindle), naś-ī-máhi (naś reach).

¹ The root is weak in the isolated forms fdh-a-t, bhuv-a-t, śruv-a-t.

The weak root appears once in the form idh-a-té. The weak root also appears once in the 2. du. form rdh-athe.

³ This may, however, be an irregular a acrist : cp. 147 c.

⁴ For dagh-s.

⁵ With strong radical vowel.

⁶ The RV. has no forms of the 8. s. in yat, but only precatives in yas (= yas-t).

a. There are also about thirty precative forms (made from about twenty roots in the Samhitās), all of which except two are active. Examples are:

Act. sing. 1. bhū-yásam. 3. aś-yás (= aś-yás-t), gam-yás, dagh-yás, pe-yás (pā drink), bhū-yás. Du. 2. bhū-yástam. Pl. 1. kri-yásma. 2. bhū-yásta.

Mid. s. 3. pad-ī-ş-ṭa, muc-ī-ş-ṭa.

5. Over ninety forms of the imperative occur, all but about twelve being active. Several forms in the 2. persons act. have a strong root, which is then usually accented. Examples are:

Act. s. 2. kṛ-dhí, ga-dhí (gam), pūṛ-dhí (pṛ fill), bo-dhí,¹ yó-dhi² (yudh fight), śag-dhí (śak be able); ga-hí (gam go), mā-hi (mā measure), sā-hi (sā bind). 3. gán-tu (gam go), dhá-tu, bhú-tu, śró-tu.

Du. 2. kṛ-tám and kar-tam (AV.), ga-tám and gan-tám, dā-tam, dhak-tam (dagh reach), bhū-tám, war-tam (vṛ cover), vo-lhám (vah carry), śru-tám. 3. gan-tām, pā-tām, vo-lhám. Pl. 2. kṛ-ta and kár-ta, ga-ta and gán-ta, bhū-tá, yán-ta, śru-ta and śró-ta; kár-tana, gán-tana, dhā-tana, bhū-tana. 3. gám-antu, dhāntu, śruv-antu.

Mid. s. 2. kṛ-ṣvá, dhi-ṣvá (dhā put), yuk-ṣvá (yuj join); accented on the root: mát-sva, yák-ṣva (yaj sacrifice), rấ-sva, váṃ-sva (van win), sák-ṣva (sac follow). Pl. 2. kṛ-dhvam, vo-dhvam.

6. Of the participle only seven or eight examples occur in the active, but nearly forty in the middle. Examples are: Act. rdh-ánt, kr-ánt, gm-ánt, sthánt.

Mid. ar-āṇá, idh-āná, kr-āṇá, dṛś-āna and dṛś-āná, budh-āná, bhiy-āná, vr-āṇá (vṛ cover), śubh-āná and śum-bhāná, suv-āná (always to be pronounced svāná) and sv-āná (SV.).

¹ Formed from both bhū be (for bhū-dhí) and budh awake (for bód-dhi instead of bud-dhí).

² For yud-dhi (through yód-dhi). CC-0. Prof. Satya Vrat Shastri Collection.

Digitized By Siddhanta eGangotri Gyaan Kosha Third or Reduplicated Form.

149. This agrist is formed from nearly ninety verbs in the Samhitas and from nearly thirty more in the Brahmanas. Though (with a few slight exceptions) unconnected in form with the causative, it has come to be connected with the causative in sense, having a causative meaning when the corresponding verb in aya has that meaning. The characteristic feature of this agrist is the almost invariable quantitative sequence of a long reduplicative and a short radical vowel (- ○). In order to bring about this rhythm, the reduplicative vowel (unless it becomes long by position) is lengthened, if the radical vowel is (or is made) prosodically short. With this view the radical vowel is shortened in vas bellow, sadh succeed, hid be hostile and, by dropping the nasal, in krand cry out, jambh crush, randh subject, syand flow, srams fall. The stem of the great majority of forms is made with a thematic a. But about a dozen roots ending in vowels (ā, i, ŭ, r) and svap sleep make occasional forms from stems without thematic a, the inflexion then being like that of an imperfect of the reduplicating class (127, 2). A medial radical vowel remains unchanged or is weakened, but a final vowel takes Guna. All the moods occur, but no participle.

Special Rules of Reduplication.

a. The vowels $\check{\mathbf{a}}$, $\check{\mathbf{r}}$, $\dot{\mathbf{l}}$ are represented in the reduplicative syllable by $\dot{\mathbf{i}}$.

b. The vowel of the reduplicative syllable, unless already

long by position, is lengthened.

1. The forms of the indicative actually occurring would, if made from jan beget, be as follows:

Act. s. 1. ájījanam. 2. ájījanas. 3. ájījanat. Du. 2. ájījanatam. Pl. 1. ájījanāma. 2. ájījanata. 3. ájījanan. Mid. s. 3. ájījanata. Pl. 2. ájījanadhvam. 3. ájījananta. The following are examples:

Act. s. 1. ánīnašam (naš be lost), ácīkṛṣam (kṛṣ dray), ápiplavam (B.), ápīparam (pṛ pass). 2. ácī-krad-as, ábūbhuvas; siṣvapas; without thematic a: á-jīgar (gṛ swallow and gṛ waken); siṣvap. 3. ácīkļpat, ácucyavat (K.), ájīhiḍat (~hīḍ), ádidyutat, ábūbudhat, ávīvašat (~vāś), ávī-vṛdhat, ásiṣyadat (~syand); bībhayat, śiśnathat (śnath pierce); without thematic a: á-śiśre-t (~śri), á-śiśnat. Pl. 3. ávīvašan (~vāś), ásisrasan (~sraṃs), ásīṣadan (~sad); ábībhajur (B.).

Mid. s. 3. ávīvarata (vṛ cover). Pl. 2. ávīvṛdhadhvam. 8. ábībhayanta, ávīvaśanta (√vāś), ásiṣyadanta.

2. The subjunctive is rare, only about a dozen forms occurring, all active except one. Examples are:

Act. s. 1. rāradhā. 2. tītapāsi. 3. cīkļpāti, pispṛśati,¹ sīṣadhāti (√sādh). Pl. 1. rīramāma, sīṣadhāma.

3. Injunctive forms are fairly common, more than fifty occurring in the active, but only five in the middle. Examples are:

Act. s. 1. cukrudham, didharam (dhr. hold). 2. cikşipas, pispráas, rīradhas, sīṣadhas. 3. cucyavat, dīdharat, mīmayat (mā bellow), siṣvadat (svad sweeten).

Du. 2. jihvaratam. Pl. 2. rīradhata. 3. rīraman, sūsucan (suc shine). 3. sīsapanta (sap serve).

4. The optative forms number hardly a dozen, being made from only three roots, mostly from vac speak, the rest from cyu stir and ris hurt. They are:

Act. s. 1. vocéyam. 2. rīrises, vocés. 3. vocét.

Du. 2. vocétam. Pl. 1. vocéma. 3. vocéyur.

Mid. s. 1. vocéya. Pl. 1. cucyuv-ī-mahi, vocémahi. 3. cucyav-ī-rata. There is also the 3. s. mid. precative form rīriṣ-ī-ṣ-ṭa.

¹ Without thematic a.

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5. Hardiy more than a dozen imperative forms occur, all of them active. These are:

Sing. 2. vocatāt. 3. vocatu.

Du. 2. jigṛtám¹ (gṛ waken), didhṛtám,¹ vocatam. Pl. 2. jigṛ-tá,¹ didhṛtá,¹ paptata, vocata, suṣūdáta (AV.). 3. pūpurantu (pṛ fill), šiśrathantu.

Irregularities.

a. 1. The reduplicative syllable of dyut shine has i²: á-didyutat; that of am injure repeats the whole root³: ám-am-at (= á-am-am-at); while it is left short in jigṛtám, jigṛtá (beside á-jīgar), didhṛtám, didhṛtá (beside á-dīdharat), and in the isolated inj. didipas for

dīdīpas (dīp shine).

2. The radical syllable suffers contraction or syncopation (as in the weak forms of the perfect) in the three verbs nas be lost, vac speak, and pat fall; thus a-nes-at (= a-nanas-at), a-voc-at (= a-va-uc-at: cp. Gk. $t-\epsilon_{W}-\epsilon_{W}$) and a-papt-at. Having all had the reduplicative vowel of the perfect (while the regular acrist reduplicative I appears in the alternative forms a-nīnas-at and a-pīpat-at), they were probably pluperfects in origin. But they have come to be acrists as is shown by their meaning and by the occurrence of modal forms (as vocatu, &c., and paptata).

8. The initial of the suffix is retained from the causative stems jñā-paya, sthā-paya, hā-paya, bhī-ṣaya, ar-paya, jā-paya (√ji). The radical vowel is reduced to in the first four, while the reduplicative vowel comes after instead of before the radical vowel in the fifth: thus á-ji-jñip-at; á-ti-ṣṭhip-at; jī-hip-as; bī-bhiṣ-as, bī-bhiṣ-as,

athās; arp-ip-am4; á-jī-jap-a-ta5 (VS.).

Benedictive or Precative.

150. This is a form of the optative which adds an safter the modal suffix and which is made almost exclusively from agrist stems. In the RV. it occurs in the 1. 8. s. and

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² Cp. its perfect reduplication: 189, 8.

¹ Without thematic a.

³ Cp. the perfect reduplication of roots with a + nasal (189, 6).

⁴ Here the p of the suffix is not only retained, but reduplicated.

The causative of ji conquer from which this acr. is formed, would normally have been jay-ays. In B. also occurs the form á-ji-jip-ats.

1. pl. active, and in the 2. 3. s. mid. The endings together with the modal suffix are:

Act. s. 1. yā-s-am. 3. yā-s (= yās-s); pl. 1. yā-s-ma. Mid. s. 2. ī-s-thās. 3. ī-s-ta.

a. The only perfect precative occurring is the 2. s. mid.:

sā-sah-ī-ş-ţhás.

b. Of the root agrist nearly thirty precatives are met with in the Samhitas. They occur in the act. 1. 3. s., 2. du., 1. 2. pl.; mid. 3. s. (see 148, 4α). The a agrist and the reduplicated agr. have one precative form each in the 3. s. mid. (147, 4 and 149, 4). In the s agrist four precative forms occur in the 2. and 3. s. mid. (see 143, 4).

Simple Future.

151. The stem is formed by adding the suffix syá or (rather less frequently with connecting i) i-ṣyá to the root. As the future sense is often expressed by the subjunctive and sometimes also by the indicative, the future tense is not common in the RV., being formed from only sixteen roots, while the AV. makes it from about thirty-two others, and the TS. forms it from over sixty roots. In V. and B. taken together over one hundred form the future in sya and over eighty that in iṣya. The only derivative verbs that form the future (always with iṣya) are causatives, of which four stems appear, two in the RV. and two in the AV. Roots ending in r always take iṣya, whereas those ending in other vowels generally take sya.

a. Final vowels and prosodically short medial vowels take Guna, final ā and medial a remaining unchanged; e.g. ji conquer: je-ṣyá; nī lead: ne-ṣyá; dā give: dā-syá; mih shed water: mek-ṣyá; yuj join: yok-ṣyá; kṛt cut: kart-syá; dah burn: dhak-ṣyá; bandh bind: bhant-syá; bhū be: bhav-iṣyá; sṛ flow: sar-iṣyá; vṛt turn: vart-

işyá.

- a. Causatives, iwatch sindhantage angoti remain the present stem, odropping only the final a; thus dharay-isya (dhr. support); vasay-isya (vas wear); düş-ay-işya (duş spoil); varay-işya (vr. corer).
- b. The inflexion of the future is like that of the present of the first conjugation (bhávāmi). Middle forms occur in the sing. only. The forms met with, if made from kr do, would be:

Act. s. 1. kar-işyámi. 2. kar-işyási. 3. kar-işyáti.

Du. 2. kar-işyáthas. 3. kar-işyátas. Pl. 1. kar-işyámas, -masi. 2. kar-işyátha. 3. kar-işyánti.

Mid. s. 1. kar-işyé. 2. kar-işyáse. 3. kar-işyáte.

1. Only one subjunctive, the 2. s. act. kar-işyās, has been met with in V., and one other, 1. du. mid., not-syāvahai (nud. push) in B.

2. More than twenty participles occur, of which only four

are mid. Examples are:

Act. kar-işy-ánt, dhak-şy-ánt (\sqrt{dah}); mid. yak-şyá-māṇa (\sqrt{yaj}), stavişyá-māṇa (\sqrt{stu}).

Irregularities.

c. In sū bring forth the future stem is formed with unchanged final vowel, which is moreover accented: sū-ṣya; while the medial a of sah is lengthened: sāk-ṣyá.

Periphrastic Future.

152. There is no certain example of this form of the future in the Samhitas. But such a phrase as anv-aganta yajñapatir vo atra (TS., VS.) the sacrificer is following after you here may be an example of its incipient use.

In B. this future is taken by nearly thirty roots. It is made by using the N. s. of an agent neun in tr (180), to which the present of the verb as be is added in the 1. 2. persons, while in the 3. persons duand pl. the N. du. and pl. appear. The use of this tense-form is

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¹ The forerunners in V. of this new tense-formation in B. are the agent nouns in tr which, generally accented on the root, are used participially governing an acc. and may be employed predicatively with or without the copula; e.g. dắtā yó vánitā maghám (iii. 183) who gives and wins bounty.

almost limited to the active, only a few isolated examples being found in the middle. Forms occurring, if made from bhū be, would be: Act. sing. 1. bhavitāsmi; 8. bhavitā. Pl. 1. bhavitāsmas; 8. bhavitāras. Mid. sing. 1. 2. bhavitāse. Pl. 1. bhavitāsmahe.

Conditional.

153. This is a past tense of the future meaning would have. Only one example occurs in the Samhitas: á-bharisya-t (RV. ii. 30°) was going to bear off. This form is very rare in B. also, except in the SB. where it is found more than fifty times.

Passive.

154. The passive, which takes the terminations of the middle, differs from the latter only in the forms made from the present stem and in the 3. s. aor. From the middle of verbs of the fourth class it differs in accent only: náh-ya-te binds: nah-yá-te is bound.

The stem is formed by adding accented ya to the root, which appears in its weak form.

- 1. Final ā mostly becomes ī; e.g. dā give: dī-yá; but it also remains; e.g. jñā know: jñā-yá.
- 2. Final i and u are lengthened; e.g. ji conquer: jī-yá-te; śru hear: śrū-yá-te.
 - 3. Final r becomes ri ; e. g. kr make : kri-yá-te.1
 - 4. Final F becomes īr; e.g. śF crush: śīr-yá-te.
- 5. Roots ending in a consonant preceded by a nasal, lose the nasal; e.g. añj anoint: aj-yá-te; bandh bind: badh-yá-te; bhañj break: bhaj-yá-te; vañc move crookedly: vac-yá-te; śams praise: śas-yá-te.

¹ The only two roots in which r is preceded by two consonants and which form a passive are str strew and smr remember. Their passives do not occur in the Samhitās, but in B are found stri-yá-te and smar-yá-te.

² The passive of pr fill does not occur in the Samhitas, but in B. it is pur-ya-te (the r being preceded by a labial).

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- 6. Roots liable to Samprasarana (17 note 1) take it; e. g. vac speak: uc-yá-te; vad speak: ud-yá-te; vah carry: uh-yá-te; grah seise: grh-yá-te.
- a. Derivative verbs in aya (causatives) drop the suffix while retaining the strong radical vowel. Only one such stem has been noted in the Samhitas: bhāj-yá-te is caused to share (from bhāj-áya causative of bhaj share).
 - a. The forms of the present indicative passive occurring, if made from hū call, would be:
 - Sing. 1. hū-yé. 2. hū-yá-se. 3. hū-yá-te. Du. 3. hū-yé-te. Pl. 1. hū-yá-mahe. 3. hū-yá-nte.
 - b. As regards the moods only two certain subjunctive forms (s. 3. uh-yá-te, bhri-yá-te) and one injunctive (s. 3. sū-ya-ta: sū bring forth) occur. No optative forms occur in the RV. or AV.¹ There are, however, nearly thirty imperative forms occurring in the 2. 3. s. pl. These forms, illustrated by hū call, are: s. 2. hū-yá-sva. 3. hū-yá-tām. Pl. 2. hū-yá-dhvam. 3. hū-yá-ntām.
 - c. Of the participle over forty examples occur; e.g. hū-yá-māna being called. Of the imperfect only about eight forms have been noted, occurring only in the 3. s. and pl.: á-hū-ya-ta and á-hū-yanta.

Irregularities.

d. tan stretch forms its passive from tā: tā-yá-te². Similarly jan beget becomes já-ya-te is born, which, however, in form belongs to the radically accented fourth class. mri-yá-te dies (/mr) and dhri-yá-te (/dhr) is steadfast, while passive in form, are intransitive in sense.

Aorist Passive.

155. Outside the present system the passive has no special finite form except in the 3. sing. aor. This is a peculiar middle form (made from about forty-five roots in

¹ But they are met with in the Brahmanas.

² In B. khā-yá-te is formed from khan dig.

the Samhitās)¹ which is used with a predominantly passive meaning. When it is formed from verbs with a neuter sense, like gam go, that sense remains unchanged (as in the past passive participle). It is a 3. s. ind. in which the augmented root takes the ending i. The characteristic feature of this form is the strengthening of the root as compared with other middle forms; e.g. á-kār-i beside á-kr-i (1. s. mid.). Prosodically short medial i, u, r take Guṇa, and medial a is normally lengthened; final i, u, r take Vṛddhi, while final ā interposes a y before the ending. The accent of unaugmented forms is always on the root. Examples are: á-ved-i (vid find), á-bodh-i (budh wake), á-darś-i (dṛś sec), á-vāc-i (vac speak); á-śrāy-i (śri resort), á-stāv-i (stu praise), á-kār-i (kṛ do), á-dhā-y-i (dhā put).

More than twenty unaugmented forms are also used injunctively; e. g. śráv-i let be heard.

Irregularities.

a. 1. The medial a is not lengthened in a-jan-i, the unaugmented jan-i (beside jan-i), and a-vah-i.

2. From the denominative stem jāraya play the lover the unique form jārayā-y-i let him be embraced is formed.

PARTICIPLES, GERUNDS, AND INFINITIVE.

I. Active Participles.

156. The stem of the present (except the reduplicating class), the future, and the agrist active participle is formed with the suffix ant.² The strong stem may be obtained by dropping the i of the 3. pl. ind. act.; e.g. bháv-ant, kṣip-ánt, ás-yant; duh-ánt, kṛṇv-ánt, bhind-ánt, prī-ṇánt.

¹ About a dozen more are found in B.

³ On the declension of participles in ant see 85; on the formation c 'their fem. stems, 95 a.

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Stems of the reduplicating class do not distinguish strong forms because they drop the n: e.g. júhv-at (8. pl. júhv-ati).

The strong stem of the future participle may similarly be obtained by dropping the i of the 3. pl. act.: bhavisyánt, karisyánt.

The active participle is formed by the root agrist, the a agrist, and the s agrist, from the unaugmented tense stem in the latter two; e. g. vidá-nt, sák-ş-ant (sah prevail); and from the weakened or unmodified root in the former; e. g. rdh-ant, kr-ant (kr make), gm-ant (gam go), pant (pā drink).

a. Irregularities.—In the pres. part. the initial a of as be and the medial a of han slay are lost: sant (3. pl. santi), ghn-ant (3. pl. ghn-anti); while the n of the suffix is lost in das-at worshipping and sas-at (3. pl. sas-ati). The n is also lost in the s aor. part. of dah burn: daks-at and dhaks-at. Whether it was also lost in saks-at, the part. of the same aor. from sah prevail, is uncertain because it is only met with in a weak case.

157. The reduplicated perfect participle is formed from the weak (but uncontracted or unsyncopated) stem to which the suffix vāṃs is directly added. There are more than fifty such stems. Examples are: cakṛ-vāṃs, jagan-vāṃs (gam go), tastabh-vāṃs (stambh prop), tasthi-vāṃs (sthā stand), dadṛś-vāṃs, dad-vāṃs (dā give), ba-bhū-vāṃs, vavṛt-vāṃs, sasa-vāṃs (san gain), suṣup-vāṃs (svap sleep).

a. Some half-dozen of these participles are formed by adding the suffix with connecting i to the reduplicated stem contracted to a single syllable: ī-y-i-vāṃs (i go); ūṣ-i-vāṃs (vas dwell); ok-i-vāṃs² (uc be pleased); papt-i-vāṃs (pat fall); saśc-i-vāṃs (sac follow); in the later Saṃhitās also

¹ Both das and sas belong to the root, and not the reduplicating class.

With strong radical vowel and reversion to the original guttural.

jakṣ-i-váṃs (ghas eat). The only certain example of a perf. part. adding the suffix with connecting i to the fully reduplicated stem is viviś-i-váms (TS.).

- b. A few perfect participles are formed by attaching vāms to the unreduplicated stem: dāś-vāms worshipping, vid-vāms knowing, sāh-vāms prevailing, and perhaps khid-vāms oppressing. Similarly formed is mīḍh-vāms bountiful, though the root does not occur in independent use. Three unreduplicated roots take connecting i in the later Samhitās: dāś-i-vāms (SV.) worshipping, viś-i-vāms (AV.) entering, varj-i-vāms (AV.) having twisted.
- a. Irregularities.—In seven stems the palatal reverts to the original guttural: cikit-vāṃs (√cit), jigī-vāṃs (√ji), ririk-vāṃs (√rio), ruruk-vāṃs (√ruo), vivik-vāṃs (√vic), śuśuk-vāṃs (√śuc), ok-i-vāṃs (√uc). The radical vowel is strong in ḍadā-vāṃs (AV.), ok-i-vāṃs, sāh-vāṃs; while the reduplicative vowel is long in sāsah-vāṃs and śūśu-vāṃs (√śū).

II. Middle and Passive Participles.

- 158. The participles of the future middle, of the present passive, and the present middle of the a conjugation are formed by adding the suffix māna to the stem (which always ends in a); e.g. fut. mid. yakṣyá-māṇa (√yaj); pres. pass. kriyá-māṇa (√kṛ); pres. mid. yája-māna.
- a. Verbs of the second conjugation add the suffix ana to the weak stem in the pres. mid.; e.g. bruv-aṇá ($\sqrt{\text{brū}}$), júhv-ana ($\sqrt{\text{hu}}$), rundh-aná ($\sqrt{\text{rudh}}$), kṛṇv-aná ($\sqrt{\text{kṛ}}$), pun-aná ($\sqrt{\text{pū}}$).
- a. There are several irregularities in the formation of the middle participles of the root class. 1. The root ās sit optionally takes the anomalous suffix īna: ās-īna beside ās-ānā. 2. The final of the root

jaks syncopated for jagh(a)s.

In B. are also found dadyś-i-vāms and cichid-i-vāms.

³ Occurring only in the voc. khidvas.

⁴ Presupposed by the fem, varjusi.

Digitized By Siddhanta eGangotri Gyaan Koshaduh milk optionally reverts to the original guttural: dugh-ana beside the regular duh-ana. 8. A few roots take Guna: oh-ana (vuh), yodh-ana (vyudh), say-ana (vsi), stav-ana (vsu). 4. Several of these participles optionally accent the radical syllable instead of the final vowel of the suffix; e.g. vid-ana beside vid-ana.

- 159. The Perfect Middle Participle is formed by adding the suffix -āná to the weak form of the stem as it appears before the ending of the 3. pl. mid. re (ire, rire). It is common, more than eighty examples occurring. The following are some of them: ānaj-āná (√añj), ānaś-āná (√aṃś), ār-āṇá (√r), īj-āná (√yaj), ūc-āná (√vac), cakr-āṇá (√kṛ), cikit-āná (√cit), jagm-āná (√gam), tasth-āná (√sthā), tistir-āṇá (√stṛ), tep-āná (√tap), pap-āná (pā drink), paspaś-āná (√spaś), bhej-āná (√bhaj), yem-āná (√yam), lebh-āná (√labh), vāvas-āná (vas wear and dwell), śiśriy-āṇá (√śri), siṣmiy-āṇá (√smi), suṣup-āṇá (√svap).
 - a. Irregularities.—1. This participle of \$\text{si}\$ is has the double anomaly of reduplicating with a and of strengthening the radical syllable: \$\frac{1}{2}\$ \$\text{sa\$\$\text{sa}\$\$\text{sa}\$}\text{-\text{an}}\$. 2. The root sah \$prevail\$ adds the suffix to a reduplicated as well as to a contracted stem: \$\text{sa}\$\text{sa}\$\text{-\text{an}}\$ and \$\text{seh}\$\text{-\text{an}}\$. 3. The radical yowel of kam \$love\$ and \$\text{sam}\$ \$\text{love}\$ is not syncopated: \$\text{cakam}\$\text{-\text{an}}\$ and \$\text{sa}\$\text{sam}\$\text{-\text{an}}\$ and \$\text{sa}\$\text{sam}\$\text{-\text{an}}\$ and \$\text{sa}\$\text{sam}\$\text{-\text{an}}\$ and \$\text{sa}\$\text{sam}\$\text{-\text{an}}\$ and \$\text{sa}\$\text{sam}\$\text{-\text{an}}\$ and \$\text{sa}\$\text{sa}\$\text{su}\$\text{-\text{sa}}\$ and \$\text{sa}\$\t
 - 160. The Perfect Passive Participle is formed by adding, in the great majority of instances, the suffix tá (with or without connecting i) or, far less commonly, the suffix ná (directly) to the root.

¹ Cp. a similar irregularity of si in 184, 1 b.

² Also normally, but less frequently, accented tūtuj-āns.

³ Cp. the Ck. perf. mid. part. κεκαδ-μένο-s.

⁴ The first three cannot be accounted intensives because they have not the intensive reduplicative vowel (178, 1). Though the reduplicative vowel of £££ad-āna may be that of either perfect or intensive, the occurrence of the perf. form ££\$adur beside it favours the view that it is a perf. participle.

T160

1. ná, which is taken by primary verbs only, is attached to the (unweakened) root, which ends in a long vowel or one of the consonants d and (rarely) c or j. Before this suffix, ī and ū remain unchanged; ā remains or is reduced to ī or i; ī becomes īr or (generally when a labial precedes) ūr; d is assimilated to n; c and j revert to the original guttural. Thus lī cling: lī-ná; dū burn: dū-ná; drā sleep: drā-ņá; dā divide: di-má; hā leave: hī-ná; gṛ swallow: gīr-ņá; mṛ crush: mūr-ņá; jṛ waste away: jūr-ņá; bhid split: bhin-ná; skand leap: skan-ná; vraśc cut up: vṛk-ṇá; ruj break: rug-ņá.

a. Several roots take alternative forms in ta: nun-ná and nut-tá (/nud); vin-ná and vit-tá (vid find); san-ná and sat-tá (sad sil); šī-ná and šī-tá (śyā coagulate); pṛ fill: pūr-ná and pūr-tá; šṛ crush: šīr-ná and šūr-tá; pṛo mix: -pṛg-na and pṛk-tá.

b. The final palatal of pre mix, vrase cut up and ruj break reverts to

the guttural (cp. 160, 1).

2. When tá is added direct the root tends to appear in its weak form: verbs liable to Samprasärana take it; a medial or final nasal is lost; ā is often reduced to ī or i; yā sometimes to ī. Examples are: yā-tá, ji-tá, bhī-tá, stu-tá, hū-tá, kṛ-tá; naṣ-ṭá (\sqrt{naś} be lost), sik-tá (\sqrt{sic}), yuk-tá (\sqrt{yuj}), gū-ḍhá (\sqrt{guh}), dug-dhá (\sqrt{duh}), sṛṣ-ṭá (\sqrt{srj}); iṣ-ṭá (\sqrt{yaj}), vid-dhá (\sqrt{vyadh}), uk-tá (\sqrt{vac}), ū-ḍhá (\sqrt{vah}), sup-tá (\sqrt{svap}), pṛṣ-ṭá (\sqrt{prach}); ak-tá (\sqrt{añj}), ta-tá (\sqrt{tan}), ga-tá (\sqrt{gam}); pī-tá (pā drink), sthi-tá (\sqrt{sthā}); vī-tá (\sqrt{vyā}).

a. The root dha put is doubly weakened in hi-ta beside -dhi-ta. Medial a is reduced to i in sis-ta (sas order). Syncopation and loss of sappear in -g-dha eaten (/ghas).

b. Excepting the occurrence of the normal form -data in the compound tva-data given by thee, da give regularly uses the weak pres.

With the same changes as in gudha after van-ta has been reduced by Samprasarana to uh-ta.

Cp. p. 170, note 7.

With cerebralization and aspiration of the suffix, loss of the radical final and lengthening of the radical vowel (cp. 62, 69 c).

Digitized By Siddhanta eGangotri Gyaan Kosha stem dad in forming its past passive participle: dat-ta. The latter is further reduced to -tta in deva-tta given by the gods, and when combined with certain prepositions: vy-a-tta opened, pari-tta given away, prati-tta given back. The same syncopation appears in the compound participle of da divide: ava-tta cut off.

c. One root in an and three or four in am retain the nasal and lengthen the vowel: dhvan sound: dhvan-ta; kram stride: kran-ta; sam be quiet: san-ta; sram be weary: sran-ta; dham blos has the

irregular dhmā-tá and dham-i-tá.

d. A few roots in an have \bar{a}^1 : khan dig: khā-tá; jan be born: jā-tá; van win: -vā-ta; san gain: sā-tá.

3. i-ta is taken by a considerable number of roots ending not only in conjunct consonants or in single consonants difficult to combine with t, but also in simple consonants, especially sibilants, which present no such difficulty. The root is not weakened (excepting four instances of Samprasarana). Secondary verbs (almost without exception causatives) 2 take ita exclusively (after dropping aya). 3

Examples are: nind-itá, rakṣ-itá; grath-itá, īļ-itá, car-itá, jīv-itá; pat-itá, pan-itá; kup-itá, stabh-itá; muṣ-itá; arp-itá (arp-áya cause to go), cod-itá (cod-áya set in motion).

- a. The roots taking Samprasarana are: grabh and grah seize: grbh-ī-tá and grh-ī-tá (AV.); vaks increase: ukṣ-itá; vad speak: ud-itá; śrath slacken: śrth-itá.
- 161. There is once found in the AV. a perfect passive participle extended with the possessive suffix vant, which gives it the sense of a perfect participle active: asitá-vant having eaten.

1 Representing the long sonant nasal.

4 Usually (and abnormally) accented arp-ita.

² Only one perfect participle passive has been noted from a desiderative: mīmām-s-itá called in question, and one from a denominative: bhām-itá enraged.

³ In B. jñapaya, causative of jñā know, forms its part. without connecting i: jñap-tá.

With I for i as in some other forms from this root.

⁶ This type of participle hardly occurs even in the Brahmanas.

- 162. The Future Passive Participle is in the RV. formed with four suffixes: one with the primary suffix ya, which is common, the rest with the secondary suffixes ay-ya, en-ya, and tv-a, each of which occurs about a dozen times. In the AV. there begin to be used two other gerundives, formed with tavyà and aniya, each occurring twice. All these participles correspond in sense to the Lat. gerundive in -ndus.
- 1. In the RV. about forty examples of the gerundive in ya occur, and about twenty more in the AV. The suffix is nearly always to be read as ia, which accounts for the treatment before it of final radical vowels. The root, being accented, appears in a strong form excepting a few examples which have the short radical vowel i, u, or r.
- a. Final \bar{a} coalesces with the initial of ia to e, between which and the following a a phonetic y is interposed: $d\bar{a}$ give: $d\bar{e}$ (= $d\bar{a}$ -i-y-a) to be given.
- b. Final i, ŭ, r regularly take Guņa or Vrddhi, the final element of which always appears as y, v, r, as before a vowel; e. g. 11 cling: -låy-ya; nu praise: náv-ya; bhū be: bháv-ya and bhāv-yá future; hū call: háv-ya; vṛ choose: vắr-ya.
- c. Medial i, u, r, if followed by a single consonant, may take Guna and a may be lengthened; e.g. dviş: dvéş-ya <u>kateful</u>; yudh: yódh-ya to be subdued; rdh: árdh-ya to be accomplished; mrj: mrj-ya to be purified; vao: vác-ya to be said; but also gúh-ya to be concealed; -dhṛṣ-ya to be assailed; -sád-ya to be seated.
- d. A final short vowel sometimes remains unchanged, a t being then interposed: 1-t-ya to be gone; śrú-t-ya to be heard; -kr-t-ya to be made; carkf-t-ya to be praised.
- 2. The suffix áyya, nearly always to be read áyia, is almost restricted to the RV.; e.g. pan-áyya to be admired; vid-áyya to be found; śrav-áyya glorious. It is sometimes attached to secondary stems; to a causative: panay-áyya admirable, spṛhay-áyya desirable; to a desiderative: di-? dhi-ṣ-áyya to be conciliated (dhā); to an intensive: vi-tan-tas-áyya to be hastened.
 - 3. énya (generally to be read énia) is attached to the root, CC-0. Prof. Satya Vrat Shastri Collection.

which remains unaltered except when it ends in a vowel: thus dvis-énya malignant, yudh-énya to be combatted, dré-énya worthy to be seen; but vár-enya choiceworthy (vr. choose). It is once added to an aor. stem: yam-s-énya to be guided? (\sqrt{yam}). Secondary verbs also take this suffix; desideratives: didrks-énya worthy to be seen, susrūs-énya deserving to be heard; intensives: marmrj-énya to be glorified, vāvrdh-?énya to be glorified; denominatives: sapar-énya to be adored.

4. tv-a, almost restricted to the RV.¹ and generally to be read tua, is added to the strong form of the root, which is accented. Thus kár-tva to be made, hé-tva to be driven on (√hi), só-tva to be pressed (√su), vák-tva to be said; with connecting i: sán-i-tva to be won; with connecting ī: bháv-ī-tva² future.

5. The only two examples in V. (both occurring in AV.) of the gerundive in tavya, which in both cases is added with connecting i, are jan-i-tavya to be born and hims-i-tavya to be injured.³

6. The only examples of the gerundive in aniya (both appearing in the AV.) are upa-jīv-aniya to be subsisted on

and a-mantr-aniya worthy to be addressed.4

III. Gerund or Indeclinable Participle.

163. More than 120 examples of the gerund occur in the RV. and AV. It expresses an action which accompanies or more often precedes that of the finite verb. It is formed with the three suffixes tvi, tva, tvaya (all old cases of stems

¹ A few examples occur in the Brahmanas: j6-tva (ji conquer), snā-tva (snā balke), han-tva (han slay).

With I instead of i.

³ This gerundive has become not uncommon in B., where it is formed not only from the root, but from secondary stems.

In B. nearly a dozen examples have been met with.

in tu which is also used to form infinitives) attached to the simple root.

1. The form in tvi, which is almost restricted to the RV., is the commonest of the three in that Samhitä, where fifteen examples occur. It probably represents an old locative of stems in tu. It is as a rule added directly to the root, which has the same form as in the perf. pass. participle in ta. Examples are: kṛ-tvi having made, ga-tvi having gone, gū-dhvi having hidden, bhū-tvi having become, vṛk-tvi having overthrown (~vṛj), hi-tvi having abandoned (~hā). There are two forms in which the suffix is added with the connecting vowel i: jan-i-tvi having produced and skabh-i-tvi having propped.

2. The suffix tv-å (an old inst. sing. of a verbal noun in tu) is taken by nine roots in the RV. and about thirty more in the AV. The root has the same form as before the ta of the perf. pass. participle. The forms occurring in the RV. are: pī-tvá (pā drink), bhit-tvá having shattered, bhū-tvá having become, mi-tvá having formed (mā), yuk-tvá having yoked, vr-tvá having covered, śru-tvá having heard, ha-tvá having slain, hi-två having abandoned. Some of the forms from the AV. are: is-tvá having sacrificed (/yaj), jag-dhvá having devoured (√jaks), tīr-tvá having crossed (√tr), tr-dhvá having shattered (vtrh), dat-två having given (vda), pak-två having cooked (pac), bad-dhva having bound (bandh). bhak-tvá having divided (bhaj), rū-āhvá having ascended (√ruh), vṛṣ-ṭvā having cut up (√vraśc), sup-tvā having slept (√svap); three take the connecting vowel i : cāy-i-tvá noting (voay), hims-i-två having injured, grh-ī-två having seized; a few also are formed from secondary stems in aya (which is retained); e.g. kalpay-i-tvá having arranged.

3. The rarest gerund is that in tvaya, which is formed

¹ This gerundive is not found in the AV., but it has not entirely disappeared in the Brāhmaṇas.

Digitized By Siddhanta eGangotri Gyaan Kosha from only eight roots in the RV.1: ga-tväya having gone, jag-dhväya having devoured, dat-tväya having given, drs-tväya having seen, bhak-tväya having attained, yuk-tväya having yoked, ha-tväya having slain, hi-tväya having abandoned; three more of these gerunds appear in the Yajurveda: kṛ-tväya having done, ta-tväya having stretched, vṛ-tväya having covered.

- ? 164. When the verb is compounded the suffix is regularly either yž or tyž. In at least two-thirds of such forms the vowel of the suffix is long in the RV. The root is always accented.
- 1. ya is added (but never with i) to the root, which has the same form as before tva, except that final a and am remain unchanged. Nearly forty roots in the RV. and about thirty more in the AV. form these compound gerunds. Examples from the RV. are: ac-ya bending (= a-ac-), abhyúp-ya having enveloped (√vap), abhi-krám-ya approaching, abhi-gur-ya graciously accepting (gr sing), sam-gfbh-ya gathering, ni-cay-yā fearing, vi-tūr-yā driving forth (\sqrt t\bar{r}), ā-dā-ya taking, ati-dīv-ya playing higher, anu-dfś-ya looking along, ā-rábh-ya grasping, ni-sád-yā having sat down; from a causative stem: prárp-ya setting in motion (prá-arpaya). Examples from the AV. are: ud-uh-ya having carried up (/vah), sam-gir-ya swallowing up (/gr), upa-dád-ya 7 putting in (da), sam-bhū-ya combining, ut-tha-ya arising (/sthā), sam-siv-ya having sewed; from a causative stem: vi-bhāj-ya having apportioned (√bhaj).
 - a. Three roots are found in the RV. compounded with adverbs or substantives: punar-dá-ya giving back, mitha-spfdh-ya vying together, karna-gfh-ya seizing by the ear, pāda-gfh-ya grasping by the foot, hasta-gfh-ya grasping by the hand.

¹ This gerund occurs twice in the AV. and about half a dozen times in B. It is once formed from a causative stem in the SB.: spāś-ay-i-tvāya (/spaś).

- 165. 2. tyž (nearly always with long vowel in the RV.) is added instead of yž to compound verbs ending in a short vowel; e.g. é-tyž having come (ź-i), abhi-ji-tya having conquered, z-df-tyż regarding, apa-mi-tya having borrowed, upa-śrú-tya having overheard; with adverbial or nominal prefix: aram-kf-tyż having made ready, akhkhalī-kf-tyż shouting, namas-kf-tyż (AV.) paying homage.
 - a. The analogy of these verbs is followed by some roots ending in n or m preceded by a, which drop the nasal as in the perf. pass. part.: vi-há-tyā having driven away (/han), ā-gá-tyā having come (/gam), ud-yá-tya (AV.) lifting up (/yam).
 - 166. The accusative in am of certain verbal nouns, though not yet construed like a gerund in the Samhitäs, is not infrequently so construed in the Brähmanas and Sutras. Before the suffix, the root (which is almost always compounded) appears in the form it assumes before the i of the 3. s. aor. pass. (155); e. g. śäkhām sam-ā-lámbh-am taking hold of a branch (ŚB.); mahānāgám abhi-sam-sár-am running together around a great snake (ŚB.).

IV. Infinitive.

167. The infinitive, all the forms of which are old cases of verbal nouns, acc., dat., abl.-gen., or loc., is very frequent, occurring about 700 times in the RV. Only the acc. and dat. forms are common, but the datives outnumber the acc. in the proportion of 12 to 1 in the RV. and 3 to 1 in the AV. It is a remarkable fact that the infinitive in tum, the only form surviving in Sanskrit, occurs not more than five times in the RV., while the dative infinitive, which in the RV. is more than seven times as common as all the rest put together, has already for the most part disappeared in the Brahmanas.

¹ Sometimes not original but reduced from a long vowel,

² Here mi is reduced from mā measure,

a. The infinitive is as a rule formed from the root, not being connected with any tense stems or ever showing the distinctions of voice. The forms in dhyai, ase and sani are, however, not infrequently connected with a present stem; that in dhyai is once formed from a perfect stem, and is also in several instances taken by causative stems. The forms in dhyai and tavai are at once recognizable as infinitives by their abnormal endings; that in sani, though it has an ordinary case-ending, by its isolated stem-formation. The acc. infinitum and am and the abl. gen. inf. show their infinitive character by their power of combining with prepositions and their verbal construction. Some infinitives, however, cannot be distinguished from ordinary cases of verbal nouns: they are not to be regarded as genuine infinitives unless they are isolated case forms or have a verbal construction.

1. Dative Infinitive.

This infinitive ends in e, which with the final a of a root or stem combines to ai. It is formed from:

a. roots, about sixty forms occurring. About a dozen are formed from roots ending in long vowels and from one in i, all of them (except an alternative form of bhū) being compounded with prefixes; e.g. parā-dái to give up, pra-hyè to send ($\sqrt{\text{hi}}$); -míy-e to diminish ($\sqrt{\text{mi}}$), -bhv-é and bhuv-é to be; -tír-e to cross.

The rest are from roots ending in consonants. About a dozen are uncompounded, as mah-é to be glad, mih-é to shed water, bhuj-é to enjoy, dṛś-é to see. But the compounded forms are commoner; e.g. -grábh-e to seise, -idh-e to kindle, -núd-e to thrust, -pṛch-e³ to ask, -vắc-e⁴ to speak, -vídh-e³ to pierce, -syád-e⁵-to flow.6

¹ The only dat, inf. in ordinary use in B. is that in tavái. Otherwise only five or six in e (see note 6); two in tave, av-i-tave and stártave, and one in dhyai, sá-dhyai to conquer (√sah) have been noted in B. Loc. infinitives have disappeared.

² Except frad-dhé to trust and pra-mé to form, which drop the a.

³ With Samprasarana.

⁴ With lengthened vowel.

⁵ With loss of nasal (/syand).

In B. have been noted half a dozen infinitives in a from roots

b. verbal nouns derived with nine different suffixes. These in the aggregate are more numerous.

1. Some twenty-five are datives of stems in as; 1 e.g. (2) áy-as-e to go, cákṣ-as-e to sce, car-ás-e to fare, puṣy-ás-e to thrive, bhiy-ás-e to fear, śriy-ás-e to be resplendent.

2. Five or six datives of stems in i are found in the RV., and one or two in other Samhitas; tuj-áye to breed, drá-áy-e to see, mah-áy-e to rejoice, yudh-áy-e to fight, san-áy-e to vin; grh-aye to seize (K.), cit-áye to understand (VS.).

3. Four or five are datives of stems in ti: iṣ-ṭáy-e to refresh, pī-táy-e to drink, vī-táy-e to enjoy, sā-táy-e to win.

4. More than thirty are datives of stems in tu ² (added to the gunated root, sometimes with connecting i); e.g. át-tav-e to eat, é-tav-e to go, ó-tav-e to weave ($\sqrt{u} = v\bar{a}$), kár-tav-e to make, gán-tav-e to go, pá-tav-e to drink, bhár-tav-e to bear away, yáṣ-ṭav-e to sacrifice, vák-tav-e to speak, vás-tav-e to shine, vó-lhav-e to convey (\sqrt{vah}); áv-i-tav-e to refresh, cár-i-tav-e to fare, sáv-i-tav-e to bring forth ($\sqrt{s\bar{u}}$), sráv-i-tav-e to flow (\sqrt{sru}), háv-i-tav-e to call ($\sqrt{h\bar{u}}$); jīv-á-tav-e to live, stár-ī-tav-e (AV.) to lay low ($\sqrt{st\bar{r}}$).

5. More than a dozen are datives of stems in tavá (which is added like tu to the gunated root) and have the peculiarity of being doubly accented; e.g. é-tavái to go, ó-tavái to weave, gán-tavái to go, pá-tavái to drink, mán-tavái to think, sár-tavái to flow; yám-i-tavái to guide, sráv-i-tavái to flow.

ending in consonants, all but one being compounded: drs-6 (TS.) to see, prati-dhfs-e to withstand (TS.), pra-mrad-6 to crush (SB.), ā-rábh-e to take hold (SB.), ā-sád-e to sit upon (AB.), ati-sfp-e to glide over (MS.). All these except pra-mrad-6 occur in the RV.

¹ Which is generally accented, but about half a dozen examples accent the root.

² The only examples of this infinitive noted in B, are avitave and startave.

- a. This infinitive is still in regular use in B., where the following examples have been noted: étavái and yátavái to go, kártavái to do, dédiyitavái to fly away, drógdhavái to plot, mántavái to think, mánthitavái to rule, stártavái to lay low, áti-caritavái to transgress, á-netavái to bring, nír-astavái to throw out, pári-staritavái to strew around, sámhvayitavái to call fogether.
- 6. There is only one certain example of a dative infinitive from a stem in tyā: i-tyái to go.
- 7. More than thirty-five are datives (almost restricted to the RV.) of stems in dhyā, which is added to verbal stems ending in a (generally accented); e. g. iyá-dhyai to go (√i), gáma-dhyai to go, cará-dhyai to fare, śayá-dhyai to lic (√śī), stavá-dhyai to praise (√stu); pibá-dhyai to drink (√pā), pṛṇá-dhyai to fill (√pṛ), huvá-dhyai to call (√hū); vāvṛdhá-dhyai² to strengthen; nāśayá-dhyai³ to cause to disappear, vartayá-dhyai³ to cause to turn.
 - α. Only one of these infinitives has been noted in B.: sắḍhyai to conquer (√sah). In the TS. occurs one example ending in e instead of ai: gamá-dhye to go.
 - 8. Five are datives of stems in man: trá-man-e to protect, dá-man-e to give (Gk. δόμεν-αι), dhár-man-e to support, bhár-man-e to preserve, vid-mán-e (Gk. ἴδ-μεν-αι) to know.
 - 9. Three are datives of stems in van: tur-ván-e to over-come ($\sqrt{\text{tr}}$), dā-ván-e (Gk. δοῦναι = δόFεναι) to give, dhúr-van-e 4 to injure.

2. Accusative Infinitive.

This infinitive is formed in two ways.

a. One of them (of which more than a dozen examples occur in the RV. besides several others in the AV.) is made with am added to the weak form of the root, which nearly

¹ The last three are made from regular present stems.

² From the reduplicated perfect stem.

From the causative stem, from which about ten such infinitives are formed.

⁴ With interchange of vowel and semivowel: ur = vr. Cp. 171, 2.

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always ends in a consonant (except dhā, mī, tṛ); e.g.; sam-idh-am to kindle, sam-pfch-am to ask, ā-rábh-am to reach, ā-rúh-am to mount, śúbh-am to shine; pra-tír-am to prolong (√tṛ), prati-dhā-m to place upon, pra-míy-am to neglect (√mī).

b. The second form which is made from stems in tu (= Lat. supine) is much less common than the datives from the same stems. Only five examples occur in the RV. and about as many others in the AV.; RV.: 6-tum to weave, dátum to give (Lat. da-tum), práṣ-ṭum to ask, prá-bhar-tum to present, anu-prá-volhum to advance; AV.: át-tum to eat, kár-tum to make, dráṣ-ṭum to see, yác-i-tum to ask, spárdh-i-tum to contend with; K., VS.: khán-i-tum to dig.

a. The acc. inf. has become nearly twice as frequent as the dat. in B. The form in am is not unusual, while that in tum is quite common.

3. Ablative-Genitive Infinitive.

This infinitive is rare, fewer than twenty examples occurring in the Samhitās. It is rather of the nature of a verbal noun than a genuine infinitive. Like the acc. infinitive it is formed in two ways: from a radical (consonant) stem and from a verbal noun in tu. It thus ends either in as or tos; and as each of these endings represents both the abl. and the gen., the cases can only be distinguished syntactically.

a. The as form has the abl. sense almost exclusively. There are six examples of it in the RV.: ā-tfd-as being pierced, ava-pád-as falling down, sam-pfc-as coming in contact, abhi-śriṣ-as binding, abhi-śvás-as blowing, ati-ṣkád-as leaping across. There seems to be one certain example of the gen.: ni-míṣ-as to wink.

b. Of the tos form the RV. has six examples in the abl. sense: é-tos and gán-tos going, ján-i-tos being born, ní-dhā-tos pui ng down, šár-ī-tos being shattered, só-tos pressing, hán-tos being struck. Three examples in the gensense are: kár-tos doing, dá-tos giving, yó-tos warding off.

a. The abl. gen. inf. has become as common as the dat. in B. CC-0. Prof. Satya Vrat Shastri Collection.

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4. Locative Infinitive.

This form of the infinitive is rare; hardly more than a dozen examples occur even if several doubtful forms are included.

- a. Five or six are locatives of radical stems: vy-úṣ-i at the dawning, saṃ-cákṣ-i on beholding, dṛś-i and saṃ-dṛś-i on seeing, budh-i at the waking. As these forms, however, have nothing distinctive of the infinitive and govern the genitive only, they are rather to be regarded as ordinary locatives of verbal nouns.
- b. From a stem in tar are formed dhar-tar-i to support and vi-dhartar-i to bestow; it is, however, doubtful whether these forms are genuine infinitives.
- c. The RV. has eight locatives from stems in san, with a genuine infinitive sense: ne-ṣáṇ-i to lead, par-ṣáṇ-i to pass, abhi-bhū-ṣáṇ-i to aid, śū-ṣáṇ-i to swell, sak-ṣáṇ-i to abide (√sac); with connecting ī: tar-ī-ṣáṇ-i; from present stems: gṛ-ṇī-ṣáṇi to sing, stṛ-ṇī-ṣáṇ-i to spread.

DERIVATIVE VERBS.

I. Causatives.

168. This is by far the commonest of the secondary conjugations, being formed from more than two hundred roots in the Samhitās and from about a hundred additional ones in the Brāhmaṇas. Of about 150 causative stems in the RV., however, at least one-third have not a causative, but an iterative sense. The whole formation may indeed originally have had an iterative meaning. This perhaps explains how an iterative formation, the reduplicated acrist, specially attached 'itself to the causative. The same root occasionally forms both the iterative and the causative, as pat-áya-ti flies about and pāt-áya-ti causes to fly beside the simple verb páta-ti flies.

The causative is formed by adding the suffix aya to the

root, which is usually strengthened.

1. Initial or medial i, u, r, l (if not long by position) take Guṇa; e.g. vid know: ved-áya cause to know; krudh be angry: krodh-áya enrage; rd dissolve (intr.): ard-áya destroy; trp be pleased: tarp-áya delight; klp be adapted: kalp-áya arrange.

a. Several roots, mostly lacking the causative meaning, leave the radical vowel unchanged; e.g. ruc shine: ruc-áya,

id. (but roc-áya illumine).

b. Initial or medial a (if not long by position) is lengthened in about thirty roots; e.g. am be injurious: ām-aya suffer injury; nas be lost: nās-aya destroy.

a. In the following roots the a optionally remains short in the causative: gam go, das waste away, dhvan disappear, pat fly, mad be exhibited, ram rest; thus pat fly: pat-aya fly about, once cause to fly, and pat-aya cause to fly.

β. In about twenty-five roots the a always remains short, the causative meaning being mostly absent; e.g. dam control: dam-áya

id.; jan beget: jan-áya id.

c. Final i, ŭ, r take Guṇa or Vṛddhi; e.g. kṣi possess: kṣay-áya¹ cause to dwell securely; cyu waver: cyāv-áya shake; bhū be: bhāv-áya cause to become; ghṛ drip: ghār-áya cause to drip; śru hear, jr waste away, and sr flow have Guṇa as well as Vṛddhi: śrav-áya and śrāv-áya cause to hear; jar-áya and jār-áya wear out, sar-áya and sār-áya cause to flow; dr pierce has Guṇa only: dar-áya shatter.

d. Roots ending in ā add páya; e. g. dhā put: dhā-páya

cause to put.

c. The causative retains the suffix throughout the conjugation even outside the present system. Its inflexion is identical with that of the primary verbs of the first conju-

¹ The only example of a causative from a root in final i (except the irregular japaya from ji conquer and śrapaya from śri resort).

As to other roots taking paya see 'Irregularities', 2.
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pation(132). Subjunctive, imperative, injunctive, imperfect, and present participle forms are common; but the optative is very rare in the active and does not occur at all in the middle. Only four future forms occur in the RV. and the AV.: dūṣay-iṣyámi I shall spoil, dhāray-iṣyáti will support, vāsay-iṣyáse thou wilt adorn thyself, vāray-iṣyáte will shield. In the perfect only one periphrastic form (139, 9 a) occurs: gamayám cakára (AV.). Reduplicated aorist forms are connected with only six causative stems (p. 175, a. 3). There are also three iṣ aorists formed from the causative stem: vyathay-īs from vyath-áya disturb; ailay-īt from il-áya quiet down; dhvanay-īt from dhvan-áya envelope.

f. Of nominal derivatives the following are examples: a pres. pass. part. bhāj-yá-māna; a few perf. pass. participles: ghār-i-tá smeared, cod-i-tá impelled, veś-i-tá caused to enter; a few gerundives in āyya (162, 2): trayay-áyya to be guarded; panay-áyya admirable; spṛhay-áyya desirable; ten infinitives in dhyai: nāśayá-dhyai to destroy, &c. (p. 193, 7); four gerunds in the AV.: arpay-i-tvá having delivered up, kalpay-i-tvá having arranged, sāday-i-tvá having set down, sramsay-i-tvá letting fall.

Irregularities.

1. Three causatives in the AV. shorten the a before paya: jña-páya cause to know, śra-páya cook, sna-páya bathe beside sna-páya (RV.).

2. Four roots in vowels other than a, that is, in r or i, take paya; r go: ar-paya cause to go; kai dwell: kae-paya cause to dwell (beside

² The 2. s. in tat occurs in both V. and B.; and from vr over occurs the unique 2. pl. varaya-dhvat in K.

3 In B. such forms are still uncommon except in the SB., where they are numerous.

¹ The only du. mid. form occurring is 8. mādáyaite; and the only mid. form in ai (except 1. du.) in the RV. is mādayādhvai.

⁴ In B. desideratives are formed from about a dozen causative stems; e.g. di-drapay-işa desire to cause to run.

kṣay-áya); ji conquer and śri resort substitute ā for i : jā-páya cause to conquer, śrā-páya raise.1

8 The root bhi fear forms the quite anomalous causative stem

bhī-s-áya frighten.

4. The roots pā drink and pyā swell add aya with interposed y: pāy-aya cause to drink and pyāy-aya fill up. This is probably to be explained by the assumption that the original form of these roots was pai and pyai.

5. The vowel of grabh grasp is weakened by Samprasāraņa: grbh-áya grasp; while that of dus spoil is lengthened: dus-áya, id. The root pr fill, owing to its initial labial, forms its causative with medial

ū for ā : pūr-áya fulfil.

II. Desideratives.

169. The desiderative, which is the least common of the secondary conjugations, is formed from the root with an accented reduplicative syllable and the suffix sa. This sa is never added with a connecting i in the RV., nor, with the single exception of pi-pat-i-sa, in the AV., ji-jīv-i-sa in the VS., and ji-gam-i-sa in the TS.² The desiderative is formed from fewer than sixty roots in the Samhitas and from more than thirty additional ones in B. It is inflected like verbs of the first conjugation (132).

The accent being on the reduplicative syllable, the root as a rule remains unchanged; e.g. dā give: dí-dā-sa desire to give; bhid cleave: bí-bhit-sa; nī lead: ní-nī-ṣa; guh hide: jú-guk-ṣa (62 a, 69 a); bhū be: bú-bhū-ṣa; dṛś see: dí-drk-ṣa. But

1. final i and u are lengthened, and r becomes ir; e.g. ji conquer: jí-gī-ṣa; śru hear: śú-śrū-ṣa; kṛ make: cí-kīr-ṣa.

2, final ā is in three roots reduced (cp. 171, 3) to ī and in

In B. the root ruh rise, even though ending in a consonant, takes paya after dropping its h: ro-paya raise (beside roh-aya).

² In B. about a dozen other roots form their desiderative stem thus; e.g. ci-kram-i-sa, ji-grah-i-sa, vi-vid-i-sa (vid know), &c. CC-0. Prof. Satya Vrat Shastri Collection.

DESIDERATIVES

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one to i: gā go: jí-gī-ṣa (SV.); pā drink: pí-pī-ṣa (beside pí-pā-sa); hā go forth: jí-hī-ṣa; dhā put: dí-dhi-ṣa (beside dhít-sa).

Special Rule of Reduplication.

170. The characteristic reduplicative vowel is i, which appears in all stems except those formed from roots containing—ŭ (which reduplicate with u); e.g. jyā overpower: jí-jyā-sa; miś mix: mi-mik-ṣa; prī love: pí-prī-ṣa; vṛt turn: vi-vṛt-sa; but guh hide: jú-guk-ṣa; bhū be: bú-bhū-ṣa.

Irregularities.

171. 1. Five roots with medial a followed by m or n lengthen the vowel: gam go: ji-gām-sa; han smile: ji-ghām-sa (66 A 2); man think lengthens the reduplicative vowel also: mf-mām-sa (66 A 2); van win and san gain drop the nasal: vi-vā-sa and si-ṣā-sa.

2. dhyr injure, after interchange of semivowel and vowel to ur,

lengthens its u : dú-dhur-sa. Cp. p. 193, note 4.

- 3. Half a dozen roots containing ā or a shorten the radical syllable by a kind of syncopation: dā give and dhā put lose their vowel: dí-t-sa (= dí-d[ā]-sa) beside dí-dā-sa; dhí-t-sa (= dí-dh[ā]-sa) beside dí-dhi-ṣa; dabh harm, labh take, śak be able, sah prevail lose their initial radical consonant and their vowel: dí-p-sa¹ (= dí[da]bh-sa), líp-sa² (= lí[la]bh-sa), śík-ṣa (= śí[śa]k-ṣa), sík-ṣa, with lengthened reduplicative vowel (= sí[sa]k-ṣa).
- a. āp obtain and rdh thrive (treated as ardh) contract the reduplicated i with the radical initial to I: fp-sa (= 1-āp-sa) and frt-sa (= 1-ardh-sa).
- 4. In ci note, cit perceive, ji conquer, han slay, the radical initial reverts to the original guttural: cf-ki-sa, cf-kit-sa, jf-gi-sa, jf-ghām-sa.

¹ Also dhipsa in B.

² Also lipsa in B.

s In B. are similarly formed dhikṣa (dah burn), pitsa (pad go), ripsa (rabh grasp).

- 5. ghas eat changes its final s to t (66 B 1): jf-ghat-sa (AV.) be hunary.
- 6. Three roots reduplicate with a long vowel: tur cross $(=t\bar{r})$: $t\bar{u}$ -tur-sa; bādh oppress: bI-bhat-sa; man think: mī-mām-sa. On the other hand the reduplicative syllable is reduced in the desiderative of yaj sacrifice and nas attain by loss of the initial consonant: i-yak-ṣa (for yí-yak-ṣa) and í-nak-ṣa (for ní-nak-ṣa). In one form from āp obtain the reduplication is dropped altogether: ap-santa.
- a. The two roots with initial vowel as eat and edh increase form their desiderative stem with the reduplicative vowel in the second syllable: as-is-i-as (B.) and ed-idh-i-sa (VS.).

In the inflexion of the desiderative all the moods of the present system, besides the imperfect, are represented, though not fully; and of present participles more than twenty-five examples are met with. The forms occurring, if made from ví-vā-sa desire to win, would be:

Present ind. act. sing. 1. vívāsāmi. 2. vívāsasi. 3. vívāsati. Du. 2. vívāsathas. 3. vívāsatas. Pl. 1. vívāsāmas. 3. vívāsanti.

Mid. sing. 1. vívāse. 2. vívāsase. 3. vívāsate. Pl. 1. vívāsāmahe. 3. vívāsante.

Subj. act. sing. 1. vívāsāni. 3. vívāsāt. Pl. 3. vívāsān. Inj. act. sing. 3. vívāsat. Mid. pl. 3. vívāsanta.

Opt. act. sing. 1. vívāseyam. 3. vívāset. Pl. 1. vívāsema. Mid. sing. 1. vívāseya.

Impv. act. sing. 2. vívāsa and vívāsatāt. 3. vívāsatu. Du. 2. vívāsatam. 8. vívāsatām. Pl. 2. vívāsata. 8. vívāsantu.

Part. act. vívāsant. Mid. vívāsamāna.

Impf. act. sing. 2. ávivāsas. 3. ávivāsat. Pl. 3. ávivāsan.

¹ With shortening of the radical vowel.

² With lengthening of the radical vowel.

171-1727

Digitized By Siddhanta eGangotri Gyaan Kosha a. Outside the present system only two desiderative verbal forms 1 have been met with, two is acrists in the AV.: a-cikits-is and irts-3.2 Three participial forms have also been noted: the perf. pass. part. mimams-i-t63 and the gerundives didrks-énya worthy to be seen and susrus-enya worthy to be heard.4 Finally, over a dozen verbal adjectives formed with u from the desiderative stem occur in the RV., e. g. iyakş-û wishing to sacrifice. They have the value of a pres. part. governing a case.

III. Intensives (Frequentatives).

172. These verbs are meant to convey intensification or frequent repetition of the action expressed by the simple They are common, being formed from over ninety roots in the Samhitas, and about twenty-five others in the Brahmanas. The formation is restricted to roots with initial consonants, nor is it ever applied to derivative verbs.

The stem, of which a peculiar form of strong reduplication is characteristic, has two forms. The primary type, which is by far the commonest, adds the personal endings immediately to the reduplicated stem (accented on the first syllable in strong forms: App. III. 12 e). It is inflected, in both active and middle, like a verb of the third or reduplicated class (132); e. g. nij wash: 3. sing. né-nek-ti. The secondary form, which is rare, adds accented yá in the same way as the passive (154) to the reduplicated stem. It is conjugated in the middle only, like the passive; e.g. vij tremble: ve-vij-yá-te trembles violently.

¹ In B. periphrastic perfect forms from five or six desiderative stems have been noted.

² In B. is agrists from half a dozen desiderative stems occur; e.g. aips-īt, aips-iṣ-ma, a-jighāms-īs, a-mīmāms-iṣ-thās. One or two simple and periphrastic futures also occur in B., as titiks-isyate (tij be sharp), didrks-i-taras (drá see).

³ In B. also jijyūs-i-tā (jīv live), dhīks-i-tā (dah burn), šušrūs-i-tā (árū hear).

In B. also lips-i-tavya (labh take), didhyās-i-tavyà (dhyā think), jijāās-yd (jāa know).

a. The primary intensive optionally inserts ī between the root and terminations beginning with consonants. This ī is found in the 1. 3. s. ind. act. and the 2. 3. s. impv. and impf. act.; e. g. ind. cákaś-ī-mi, cákaś-ī-ti; impv. 2. cākaś-ī-hi. 3. jóhav-ī-tu; impf. 3. á-johav-ī-t.

Special Rules of Reduplication.

173. 1. Radical i and u are reduplicated with the respective Guna vowels e and o; e.g. dis point: de-dis; nī lead: ne-nī; suc shine: so-suc; nu praise: no-nu; bhu be: bo-bhu.

2. Radical a and r are reduplicated in two ways:

a. More than a dozen roots with medial ă (ending in mutes or sibilants, and one in m) as well as three with final r, reduplicate with ā: kāś shine: cā-kaś; pat fall: pā-pat; gam go: jā-gam; gr wake: jā-gr; dr split: dā-dr; dhr hold: dā-dhr; also cal stir: cā-cal.

b. All other roots containing r (dr and dhr also alternatively) and those with medial a followed by r, 1, or a nasal, reduplicate with ar, al, an or am; e.g. kr commemorate: car-kr and car-kir; krs drag: car-krs; dr split: dar-dr and dar-dir (beside dā-dr); dhr hold: dar-dhr (beside dā-dhr); hrs be excited: jar-hrs; car move: car-car; phar scatter: par-phar; cal stir: cal-cal (beside cā-cal); gam go: jan-gam (beside jā-gam); jambh chew up: jan-jabh; dams bite: dan-das; tan thunder: tam-stan (66 A 2).

3. Over twenty roots with final or penultimate nasal, r or ū, interpose an ī (or i if the vowel would be long by position) between the reduplicative syllable and the root; e. g. gam go: gan-ī-gam (but gan-i-gm-at); han slay: ghan-ī-ghan; krand cry out: kan-i-krand and kan-i-krad; skand leap: kan-i-skand and can-i-skad; bhr bear: bhar-ī-bhr; vrt turn: var-ī-vrt; nu praise: nav-ī-nu; dhū shake: dav-i-dhv; dyut shine: dav-i-dyut.

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Irregularities.

174. The radical vowel is shortened in roots with medial ā: kāś shine: cā-kaś; bādh oppress: bā-badh; vāś bellow: vā-vaś. In a few roots containing r or r the radical syllable varies; thus gr sucultou: jar-gur and jal-gul; car more: car-cur beside car-car; tr cross: tar-tur beside tar-tar.

a. The root r go reduplicates with al: al-ar (dissimilation); gan plunge, with a nasal: jan-gah; badh oppress, with its final mute: 2 bad-badh (beside bā-badh); bhr 3 bear and bhur quiver, with a palatal: jar-bhr, jar-bhur; bhur and gur greet reduplicate u with a: jar-bhur, jar-gur.

b. Roots with initial guttural, if interposing i before the root, reduplicate with the same guttural; thus krand cry out: kan-i-krand; gam go: gan-i-gam; han (for ghan) slay: ghan-i-ghan; kr make has both kar-i-kr and car-i-kr; skand leap has both kan-i-skand and

can-i-skad.

A. The forms of the primary type that occur, if made from nij wash, would be the following:

1. Pres. ind. act. sing. 1. nénej-mi, nénej-ī-mi. 2. nének-şi. 3. nének-ti, nénej-ī-ti. Du. 2. nenik-thás. 8. nenik-tás. Pl. 1. nenij-más, nenij-mási. 8. nénij-ati.

Mid. sing. 1. nenij-é. 3. nenik-té. Du. 3. nénij-āte. Pl. 3. nénij-ate.

2. Subj. act. sing. 1. nénij-āni. 2. nénij-a-s. 3. nénij-a-t. Du. 1. nénij-ā-va. Pl. 1. nénij-ā-ma. 3. nénij-a-n. Mid. du. 3. nénij-aite. Pl. 3. nénij-a-nta.

¹ In B. also jan-jap-yé-te (jap mutter). Here also vah carry reduplicates with n (together with interposed ī) though there is no trace of a nasal in the root: van-ī-vāh-yáte.

² This is the only example of such reduplication.

³ This root shows the same peculiarity in the perfect (189, 4).

The intensive of this root occurs only in the participle karikr-at and carikr-at.

⁵ The only form occurring in this person has the interposed I and strong radical syllable: tar-tar-I-thas.

⁶ The only form actually occurring in this person is janghan-ani (accented like the subj. of the reduplicating present).

- 3. Opt. No certain forms occur in the RV. and only two active forms in other Samhitās: sing. 3. veviş-yāt (AV.), pl. 1. jā-gṛ-yāma (VS., MS., TS.), jāgri-yāma (TS.). The 3. s. mid. nenij-īta occurs in K.
- 4. Impv. About twenty active (but no middle) forms occur. Made from jägr these would be: sing. 2. jägr-hí, jägar-ī-hi, jägr-tát. 3. jägar-tu, jägar-ī-tu. Du. 2. jägr-tám. 8. jägr-tám. Pl. 2. jägr-tá.
- 5. Of the participle over forty stems occur, about two-thirds of them being active. Examples are: act. kánikrad-at, cékit-at, jánghan-at, jágr-at, dárdr-at, nánad-at, róruv-at; mid. járbhur-āṇa, dándaś-āna, yóyuv-āna (yu join), sársr-āṇa.
- 6. Impf. Fewer than thirty forms of this tense occur, only three of them being middle. Examples of the persons occurring are:

Act. sing. 1. a-cakaś-am. 2. á-jāgar. 3. á-dardar, á-var-ī-var, á-johav-ī-t; dáv-i-dyot, náv-ī-no-t. Du. 2. á-dardṛ-tam. Pl. 1. marmṛj-má. 3. á-carkṛṣ-ur, á-dardir-ur, á-nonav-ur.

Mid. sing. 3. á-dedis-ta, á-nan-na-ta.3 Pl. 3. mármrj-ata.

a. Outside the present system few intensive forms occur. There are four act. perfect intensives with present sense: sing. 1. jāgara. 3. jāgār-a (ἐγρήγορε), davidhāv-a (dhū shake), nónāv-a (nu praise); also dodrāv-a (dru run: TS.), yoyāv-a (yu separate: MS.), leláy-a (lī be unsteady: MS.). There is besides the perf. part. jāgr-vāms. A causative intensive appears once in the participial form var-i-varj-āyant-ī twisting about.⁴

¹ In B. occurs the 2. s. mid. form nenik-sva (√nij).

² The RV. has no impv. forms with interposed I, but the AV. and VS. have a few in the 2. 3. s., as cākaś-ī-hi, johav-ī-tu. A few examples occur in B. also.

³ From nam bend, with loss of nasal (a = sonant nasal), for a-nan-nan-ta.

in B. also occur the causative stems from intensives jägar-áya and dādhār-áya (dhṛ hold).

B. The forms of the secondary type, which is indistinguishable from a passive in form, number only about a dozen. They occur only in the 2. 3. s. and 3. pl. ind. pres., besides a few participles. They are:

Pres. ind. sing. 2. co-ṣkū-yá-se (sku tear). 3. dediś-yá-te, ne-nī-yá-te, marmṛj-yá-te, rerih-yá-te, vevij-yáte, vevī-yáte (vī enjoy). Pl. 3. tartūr-yánte ($\sqrt{t_1}$), marmṛj-

yánte.

Part. carcūr-yá-māṇa (√car), nenī-yá-māna, marmṛjyá-māna.

IV. Denominatives.

175. These verbs, inflected like those of the a conjugation (132), are derived, almost exclusively with the suffix ya, from nouns, to which they express some such relation as 'be or act like', 'treat as', 'turn into', or 'use as', 'wish for'. More than a hundred denominative stems occur in the RV. and about fifty in the AV. The suffix is normally accented, but a certain number of undoubted denominatives, such as mantrá-ya utter a prayer, arthá-ya make an object of, desire, have the causative accent, thus forming a connecting link between the regular denominatives and the causatives.

A. Before the suffix ya:

1. final i² and u are lengthened; 3 e.g. kavī-yá be wise (kaví), rayī-yá desire wealth (rayí); rjū-yá be straight (rjú); vasū-yá desire wealth (vásu); śatrū-yá play the enemy (śátru), be hostile.

 final a usually remains unchanged, but is often lengthened; it is sometimes changed to ī; and even dropped;

¹ Denominatives are less common in B.; thus the AB. has hardly twenty, and the SB. about a dozen.

Except arāti-yá act like an enemy, be hostile beside arātī-yá, and
 jani-yá seek a wife beside janī-yá; gātu-yá set in motion (gātú).

³ In the Pada text the I is usually, the u is always, written short.

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e. g. jāra-yá treat like a lover, deva-yá serve the gods, ŗtá-ya¹
act according to sacred order; aśvā-yá desire horses, ŗtā-yá
observe sacred order (beside ŗtá-ya), yajñā-yá sacrifice;
adhvarī-yá perform the sacrifice (adhvará), putrī-yá² desire
a son (putrá), rathī-yá² drive in a car (rátha); adhvar-yá
perform sacrifice (beside adhvarī-yá), taviṣ-yá be mighty
(taviṣá: beside taviṣī-yá).

8. final ā remains unchanged; e.g. gopā-yá act as herdsman, protect, pṛtanā-yá sight. Final o, in the only example occurring, becomes av: gav-yá desire cows.

4. Consonant stems, the commonest being those in as, nearly always remain unchanged; e.g. bhiṣaj-yá play the physician, heal; ukṣaṇ-yá act like a bull (ukṣán); vadhar-yá hurl a bolt (vádhar); su-manas-yá be gracious (su-mánas); taruṣ-yá engage in fight (tárus).

a. A few denominative forms are made without a suffix, direct from nominal stems, but nearly always beside regular denominatives in ya; e.g. bhisak-ti from bhisaj act as physician beside bhisaj-ya; and the forms taruse-ma, tarusa-nte, tarusa-nta (from tarusa conqueror) beside tarus-ya.

Inflexion.

B. All the tenses, moods, and participles of the present system are represented. If made from names-yá pay homage the forms occurring would be:

1. Pres. ind. act. sing. 1. namasyámi. 2. namasyási. 3. namasyáti. Du. 2. namasyáthas. 3. namasyátas. Pl. 1. namasyá-masi, -mas. 2. namasyátha. 3. namasyánti.

Mid. sing. 1. namasyé. 2. namasyáse. 3. namasyáte.

¹ With causative accent.

² The Pada text in this and nearly every example has I-yá. Even the Samhitā text of the AV. has putri-yá.

³ The & may also be dropped : prtan-y& fight against.

- Du. 2. namasyethe. Siddhanta e Gangotri Gyasi Kosha namasyamahe. 3. namasyante.
- 2. Subj. act. sing. 1. namasyá. 2. namasyás. 3. namasyát. Du. 3. namasyátas. Pl. 3. namasyán.

Mid. sing. 2. namasyáse. 3. namasyáte.

- 3. Inj. act. sing. 2. namasyás. Pl. 3. namasyán.
- 4. Opt. act. sing. 2. namasyés. 3. namasyét. Pl. 1. namasyéma.

Mid. sing. 3. namasyéta.

Impv. act. sing. 2. namasyá.
 namasyátam.
 namasyátam.
 namasyátam.
 namasyáta.
 namasyáta.

Mid. sing. 2. namasyásva. Pl. 2. namasyádhvam. 8. namasyántām.

- 6. Part. act. namasyánt. Mid. namasyámāna.
- 7. Impf. act. sing. 2. ánamasyas. 3. ánamasyat. Du. 3. namasyátām. Pl. 3. ánamasyan.

Mid. sing. 3. ánamasyata. Du. 2. ánamasyethām. Pl. 3. ánamasyanta.

a. The only finite forms occurring outside the present system are four aorists. Two are injunctives: 2. s. ūnay-īs (RV.) from ūnaya leave unfulfilled (ūna); 2. pl. pápay-iṣ-ṭa (TS.) from pāpaya lead into evil (pāpa); and two indicatives: 3. s. ásaparyait (AV.) has worshipped (an irregular form, probably = á-sapary-īt); 3. pl. á-vṛṣāy-iṣ-ata (VS.) they have accepted.¹: The TS. has also the three fut. participles kaṇḍūy-iṣyánt about to scratch, meghāy-iṣyánt about to be cloudy, śīkāy-iṣyánt² about to drip, with the corresponding perf. pass. part. kaṇḍūyitá, meghitá, śīkitá.³

¹ In B. also occurs the is aor. asuyit has murmured.

² In B. also occurs the future gopāy-isyati.

³ In B. there are also a few other past pass. participles and a few gerunds.

CHAPTER V

INDECLINABLE WORDS

Prepositions.

176. Two classes of prepositions have to be distinguished. The first comprises the genuine or adverbial prepositions. These are words with a local sense which, primarily used to modify the meaning of verbs, came to be connected independently with the cases governed by the verbs thus modified. They show no signs of derivation from inflexional forms or (except tirás and purás) forms made with adverbial suffixes. The second class has been called adnominal prepositions because they are not compounded with verbs, but govern cases of nouns only. They almost invariably end in case terminations or adverbial suffixes.

1. Adverbial Prepositions.

There are fourteen or (if sam is included) fifteen genuine prepositions which, when used independently of verbs, define the local meaning of cases. They are almost entirely restricted to employment with the acc., loc., and abl. As their connexion with the abl. is only secondary, the genuine prepositions appear to have been originally connected with the acc. and loc. only. As a rule these prepositions follow, but also often precede, their case.

- 1. The accusative is exclusively taken by acha towards, ati beyond, anu after, abhi towards, prati (Gk. $\pi po\tau i$) against, and tiras across (cp. Lat. trans).
- a. pári (Gk. $\pi \in \rho l$) around takes the acc. primarily, but secondarily and more frequently the abl. in the sense of from (around).

- b. upa to (with verbs of motion) takes the acc. primarily, and less frequently the loc. in the sense of beside, upon, at.
- 2. The locative is exclusively taken by api (Gk. $\epsilon\pi i$) upon and primarily by adhi upon, antar (Lat. inter) between, a on, in, at, to, puras before.
- a. adhi takes the abl. secondarily and less commonly in the sense of from (upon).
- b. The last three secondarily take both abl. and acc.; puras does so without change of meaning.

antar with abl. means from (within); with acc., between,

- & with acc. means to, expressing the goal with verbs of motion. With the abl., if following, 1 it means from (on); if preceding, up to.2
- 3. The ablative seems to be used once or twice independently with ava in the sense of down from.

2. Adnominal Prepositions.

- 177. These prepositions, being adverbs in origin, govern oblique cases (except the dat.) independently. Several of them govern the genitive and the instrumental, cases that are practically never connected with the genuine prepositions in the Samhitas. In the following list these prepositions are grouped under the cases which they accompany:
- 1. Acc.: adhás below (also with abl. or gen.), antará between, abhí-tas around, upári above, beyond, parás beyond (also with abl., more often inst.), parí-tas around (AV.), sanitúr apart from.³
- 2. Instr.: sahá with, sākám with, sumád with, smád with; avás below (also abl.), parás outside (also acc. and abl.).
 - 3. Abl.: adhás below (also acc. and gen.), avás down from

¹ It sometimes also precedes the abl. in this sense.

² This is almost the only use of & in B.; in C. it means both from and up to.

^{.3} In B. several adverbial instrumentals expressing situation or direction govern the acc.: antarena between, avarena below, parena beyond; attarena to the north of, daksinena to the south of.

Digitized By Siddhanta eGangotri Gyaan Kosha (also instr.), aré far from (also gen.), rté without, parás apart from (also acc. and inst.), purá before, bahir-dhá from out, sanutár far from.

4. Gen.: purás-tād in front of.1

5. Loc.: sácā (in association) with, beside, at, in.

Adverbial Case-forms.

178. Many case-forms of nominal and pronominal stems, often not otherwise in use, are employed as adverbs. Examples of all the cases appear with adverbial function.

1. Nom.: prathamá-m firstly, dvitíya-m secondly. Such adverbs were originally used in apposition to the verbal

action.

- 2. Acc.: these adverbs find their explanation in various meanings of the case. They represent (a) the cognate acc.; e. g. bhúyas more, and comparatives in taram added to verbal prefixes, as vi-tarám (kram) (stride) more widely; (b) the appositional acc.; e. g. náma by name, rūpám in form, satyám truly; (c) the acc. of direction; e. g. ágram (i) (go) to the front of, before, ástam (gam) (go) home; (d) the acc. of distance and time; e. g. dūrám a long way off, far; náktam by night, sāyám in the evening, nityám constantly, púrvam formerly.
- a. There are also some acc. adverbs derived from obsolete nominal stems, as ara-m sufficiently, nu-nam now; others from pronominal stems, as adas there, i-dam here, now, ki-m why?, yad when.
- 8. Instr.: adverbs with the ending of this case (sometimes pl.) are formed from substantives, adjectives, and pronouns. They usually express manner or accompanying circumstances, as sáhas-ā forcibly, návyas-ā anew, ená in this way; also not

¹ In B. the gen. is governed by this adverb as well as by paras-tād after; e. g. sūktasya purastāt before the hymn; saṃvatsarasya parastāt after a year.

Digitized By Siddhanta eGangotri Gyaan Kosha infrequently extension of space or time, as agrena in front, aktú-bhis by night, dív-ā by day.

a. The substantive instrumentals are chiefly formed from feminines in a not otherwise used, as rtaya in the right way, naktaya by night.

b. The adjective instrumentals are formed from stems in a and a few in c; e.g. ucca and uccais on high, pasca behind, madhya in the midst, sanais slowly; prac-a forwards. There are also several anomalous feminines from stems in u and one or two in I; e.g. asu-y-a swifay, raghu-y-a rapidly, sadhu-y-a straight, urviy-a far.

c. The pronominal instrumentals are formed from stems in a and one in u; e.g. aná thus, amá at home, ayá thus, kayá how?, ubhayá in

both ways; amu-y-å in that way.

- 4. Dat: the adverbial use of the dat. is rare: aparaya for the future (from apara later), varaya according to wish (vara choice).
- 5. Abl.: these adverbs are seldom formed from substantives, as ārāt from a distance, āsāt from near; or from pronouns, amāt from near, āt then, tāt thus, yāt as far as; but they are fairly often formed from adjectives, as uttarāt from the north, dūrāt from afar, pašcāt from behind, sanāt from of old, sākṣāt visibly.
- 6. Gen.: such adverbs are very rare: aktós by night, vástos in the morning.
- 7. Loc.: ágre in front, astam-īké at home, āké near, āré afar, rté without, dūré afar; aparişu in future,

Adverbs formed with Suffixes.

- 179. The suffixes more or less commonly used in the formation of adverbs may be grouped under the senses expressed by the instr, abl., and loc. cases.
- 1. Instr.: thā forms adverbs of manner especially from pronominal stems: á-thā and more commonly (with shortened vowel) á-tha then, i-t-thấ thus, imá-thã in this manner, ka-thấ how?, tá-thã thus, yá-thã in which manner, anyá-thã otherwise, viśvá-thã in every way; ürdhvá-thā upwards,

pūrvá-thā formerly, pratná-thā as of old; rtu-thá regularly, nāmá-thā by name; evá-thā just as.

a. tham is similarly used in it-tham thus and ka-tham how?

dhā forms adverbs of manner from numerals or cognate words: eka-dhā singly, dví-dhā in two ways, kati-dhā how many times, puru-dhā variously, bahu-dhā and viśvá-dhā in many ways, śaśva-dhā again and again. It also forms adverbs from a few nouns, adverbs, and pronouns: priya-dhā kindly, mitra-dhā in a friendly way; bahir-dhā outward; á-dhā then, a-d-dhā (thus =) truly. The same suffix, with its vowel shortened, forms sa-dha (in one way =) together, which appears as the first member of several compounds, and as an independent word assumes the form of sahá with.

B. The suffix ha probably also represents original dhā in i-há here (Prākrit i-dha), kú-ha where? viśvá-ha and viśvá-hā always, sama-ha in some way or other.

va, expressing similarity of manner, forms the two adverbs i-va like, as, and e-vá (often e-vá) thus. vam appears in e-vám thus, the later form of evá.

vat forms adverbs meaning like from substantives and adjectives; e.g. manu-vát like Manu; purāṇa-vát, pūr-va-vát, pratna-vát as of old.

śas forms adverbs of manner with a distributive sense: śata-śás by hundreds, sahasra-śás by thousands, śreni-śás in rows; rtu-śás season by season, deva-śás to each of the gods, parva-śás joint by joint, manma-śás cach as he is minded.

s forms two or three multiplicative adverbs: dví-s twice, trí-s thrice. It also appears in a few other adverbs: adhá-s below, avá-s downwards; dyú-s (from dyu day) in anyedyú-s next day and ubhaya-dyú-s on both days.

2. Abl.: tas forms adverbs in the ablative sense from pronouns, nouns, and prepositions; e. g. á-tas hence, amú-tas thence, i-tás from here, mat-tás from me; dakṣiṇa-tás from the right, hṛt-tás from the heart; abhí-tas around, parí-tas CC-0. Prof. Satya Vrat Shastri Collection.

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round about. These adverbs are sometimes equivalent to ablatives; e. g. ato bhuyas more than that.

tāt (an old abl. of ta that) forms adverbs with an abl. sense (sometimes merging into the loc.); e.g. adhás-tāt below; ārāt-tāt from afar; paścā-tāt from behind; purás-tāt in or from the front; prāk-tāt from the front.

8. Loc.: as forms adverbs chiefly of a local or temporal sense: tir-ás across, par-ás beyond, pur-ás before; sa-dív-as and sa-dy-ás to-day, év-ás to-morrow, hy-ás yesterday; also mith-ás wrongly.

trā or tra forms adverbs with a local sense, mostly from pronominal or cognate stems: á-tra here, anyá-tra elsewhere, viśvá-tra everywhere; asma-trá among us, sa-trá in one place, dakṣiṇa-trá on the right, puru-trá in many places, bahu-trá amongst many; deva-trá among the gods, martya-trá among mortals, sayu-trá on a couch.

a. These adverbs are sometimes used as equivalents of locatives,
 e. g. hásta á daksinatrá in the right hand.

dā forms adverbs of time almost exclusively from pronominal roots: i-dá now, ka-dá when? ta-dá then, ya-dá at what time, sá-dā and sarva-dá always.

β. dam occurs beside dā in sá-dam always ; and dā-nīm, an extended form of dā, in i-dá-nīm now, ta-dá-nīm then, viéva-dá-nīm always.

γ. There are also various miscellaneous adverbs, mostly of obscure origin, formed with other suffixes of rare occurrence; e.g. pur-å before, mith-u wrongly.

Conjunctive and Adverbial Particles.

180. angá emphasizes a preceding word (sometimes separated from it by short particles like hí and īm) in such a way as to express that the action especially or exclusively applies to that word, = just, only, else; e. g. yó angá just he who; yád angá just when, just because; tvám angá thou only; kím angá how else, why else?

a. In B. angá never has this meaning; but it sometimes there begins a sentence with an adhortative sonse, accentuating the verb: angá no yajnám vyacáksva pray explain the sacrifice to us (MS.).

átra sometimes occurs as the correlative to yád when; e. g. viáve yád asyām ranáyanta deváh, prá vo 'tra sumnám aáyām when all the gods shall rejoice in it, then may I obtain your favours.

átha, a collateral form of ádha, occurs chiefly in the more recent hymns of the RV., and entirely supplants the older doublet in the later-Vedas. Connecting sentences and clauses it expresses a temporal or logical sequence. It may generally be translated by (and) then, (and) so; when there is a contrast, especially after a negative, it is equivalent to but. It often corresponds to a yada when or hi since, as, in the antecedent clause. With very few exceptions atha-begins the sentence or clause. Examples are: marúdbhir, indra, sakhyám te astu, áthemá vísvah pŕtana jayasi be friends with the Maruts, O Indra, then thou shalt win all these battles (viii. 967); huyé yām, átha mấ (= mã á) gatam I call you, so come to me (viii. 105); yádéd ádevīr ásahişta māyā, athábhavat kévalah sómo asya when he had overcome the godless wiles. Soma became exclusively his (vii. 985); makir neśan, mákim risan, mákim sám śāri kévate, átháristabhir a gahi let none be lost, let none suffer harm, none incur fracture in a pit, but come back with them uninjured (vi. 547). From B.: pátim nú me púnaryuvānam kurutam, átha vām vaksyāmi make my husband young again, then I shall tell you (SB.); ahám durgé hántā ity, átha kás tvám iti I am called the slayer in danger, but who are you? (TS.).

a. atha is also occasionally used after gerunds (which are equivalent to an antecedent clause): saubhāgyam asyai dattvāya atha astam vi paretana having wished her luck, then go home (x. 85³⁵). This use is common in B., where it also occurs after present participles and locatives absolute.

b. Atha in the sense of also connects substantives, but this use represents an abridged sentence; e.g. im6 sómēso adhi turvase,

yádau, imé kánvesu văm átha ihese Somas are beside Turvasa, beside Yadu, (ihey are) also beside the Kanras for you (viii. 914). From B.: idám hí pitá evá ágré 'tha putré 'tha pautrah for here first comes the father, then the son, then the grandson (SB.).

c. In B. átha also connects the verbs of a compound relative clause: yásya pitá pitāmaháh púnyah syád, átha tán ná prapnuyát whose

father and grandfather are pious, but who cannot attain to this (TS.).

átho (= átha u) generally means and also, moreover: arvāváto na á gahy átho, sakra, parāvátah come to us from near, and also, O mighty one, from afar (iii. 87¹¹). From B.: sám inddha á nakhébhyo 'tho lómabhyah he kindles himself completely up to his nails and also his hair (ŚB.).

a. In B. atho sometimes has the sense of but also, e.g. to vai dvo bhavatah . . . atho api trini syuh there are two of them, but there may also be three (SB.).

ádha occurs in the RV. only, and almost exclusively, as compared with átha, in the earlier hymns. Like the latter it means then, expressing both a temporal and a logical sequence; when there is a contrast, but. ádha...ádha both... and; ádha dvitá and that particularly; ádha nú just now; now at last; and even; ádha sma especially then. Unlike átha it is never used with u.

ápi meaning also, even generally precedes the word it emphasizes: yó gopá ápi tám huve he who is the herdsman, him too I call (x. 194); óṣadhīr bápsad agnír ná vāyati, púnar yán táruṇīr ápi Agni tires not of chewing plants, returning even to the young ones (viii. 487). From B.: tád dhaitád ápy ávidvāmsa āhuḥ even those who do not know say this (ŚB.); adyápi even to-day (AB.).

áram is an adverb meaning suitably, in readiness. Sometimes used like an adjective, it is construed with the dative; e. g. távāň ayáṃ pátave sómo astu, áram mánase yuvábhyām such let this Soma be (foryou) to drink, according to (your) mind for you two (i. 1082); sásmai áram it is ready for him. In combination with kṛ it means serve, prepare (anything)

for, with gam, serve, with bhū, accrue (to any one) suitably or sufficiently, always taking the dative.

a. álam, the form in which the preceding word appears in B., is there often similarly used; e. g. sá nálam áhutya asa nálam bhaksáya it was not fit for offering, nor fit for consuming (ŚB.).

áha in the RV. and AV. emphasizes a preceding word whether it be verb, substantive, pronoun, adjective, adverb, or preposition. Its sense may generally be expressed by surely, certainly, indeed, just, or merely by stress. It also appears after other emphasizing particles such as id, ghéd, utó, īm. Examples of its use are: kváha where pray? (x. 512); náha not at all (i. 1473); yásyáha śakráh sávanesu rányati in the pressings of whomsoever the mighty one rejoices (x. 431).

In B. this use of that is still found. But here it generally occurs in the first of two slightly antithetical sentences, the verb of the first being then nearly always accented, while the antithesis in the second sentence is either not expressed at all, or is indicated by the particles that, u, or tu; e.g. paracy that developed yajuam vanaty arvaci manusyan avati turned away it takes the sacrifice to the gods; turned hither it advances men (SB.). Sometimes (in MS. and TS.) that is thus used with the first of two va's; e.g. kasya vahedam ava bhavita kasya vathis will to-morrow belong either to the one or the other (MS.).

å (otherwise a preposition) appears in V. fairly often emphasizing, in the sense of completeness, words expressive of number or degree, or sometimes even ordinary adjectives and substantives; e. g. trír á diváh three times each day (i. 1423); kó vo vársistha á, narah who is the very mightiest of you, heroes? (i. 370); prá bodhayā púramdhim jārá á sasatím iva awake the wise man, just as a lover a sleeping maiden (i. 1343).

ád (originally an abl. of the pronoun a = from or after that) is used as an adverb expressing sequence of time = thereupon, then, often as a correlative to yád, yadá or yádi when, sometimes to the relative when equivalent to those conjunctions: yadéd áyukta harítah sadhásthād ád rátrī

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vásas tanute as soon as he has yoked his steeds from their stall, then night spreads her garment (i. 1154); ádhā yó víávā bhúvanābhy ávardhata, ád ródasī jyótiṣā váhnir átanot now (who =) when he surpassed all beings, then the charioteer overspread the two worlds with light (ii. 174).

a. It sometimes connects words and clauses in the sense of and, moreover: asáu ca yắ na urvárā ád imām tanvam mama that field of ours and this my body (viii. 91°); yád, indra, áhan prathamajám áhinām, án māyinām ámināh prótá māyáh when, O Indra, thou didst slay the firstborn of the serpents and then didst bring to nought the wiles of the wily (i. 82°).

b. It is sometimes used with interrogatives, when it means then, pray: kim ad amatram sakhyam how mighty then is the friendship?

(iv. 286).

c. Unless used with interrogatives, ad almost invariably begins the Pada.

d. ad is often followed by fd, when it means just then, then at once, then more than ever.

iti thus is used with verbs of speaking and thinking. which have sometimes to be supplied. The particle generally concludes the speech and is followed by the verb: yá indrāya sunávama, iti, aha who says 'we will press Soma for Indra' (iv. 254); néndro asti, iti néma u tva āha "Indra does not exist' one and another says (viii. 1003). Less commonly the verb precedes: jyeşthá āha camasá dvá karā, iti the eldest said 'I will make two cups' (iv. 335). Very rarely both iti and the verb precede the speech: ví prchad íti mātáram, ká ugrāh he asked his mother, 'who are the strong ones?' (viii. 771). The verb is occasionally omitted: tvástā duhitré vahatúm krnoti, iti, idám visvam bhúvanam sám eti 'Tvastr prepares a wedding for his daughter' (thinking) thus this whole world comes together (x. 171). Thus a principal sentence as direct speech is used with iti where in other languages a subordinate sentence would be employed.

1. In B. the use of iti is much the same, only that iti regularly follows and seems seldom to be omitted; the verbs of saying and thinking, too, with which it is employed, are more numerous: tatha_iti deva abruvan 'yes', said the gods (SB.).

2. There are in B. also some additional uses:

a. Very often the quotation is only an appellative that may be expressed by inverted commas: yams tv etad devä aditya itl. a-caksate whom they call thus: 'the divine Adityas' (SB.).

b. Sometimes fit is used at the end of an enumeration to express that it forms a well-known aggregate: etad vai firsh samradham yasmin prāno vāk cakṣuḥ śrotram iti that is a complete head in which are breath, speech, eye, ear (KB.).

c. The particle is also often used in a special sense with reference to a ritual act to indicate how it is done: iti_agre krsati_atha_iti_atha_iti_atha_iti (SB.) so he first draws the furrow, then so, then

so, then so, then so (= as you see).

d. Sometimes a conjunction is introduced before the quotation that ends with fti, but without changing the construction: sa rtam abravid yatha sarvasv eva samavad vasani sti (MS.) he swore (that) 'I will dwell with all equally' (= that he would).

itthá primarily means so: gántā nünám.. yáthā purá itthá as before, so come ye now (i. 897); satyám itthá truly so (viii. 3810). Secondarily it comes to mean (just so as it should be=) truly: kṛṇóti asmai várivo yá itthá indrāya sómam uáaté sunóti he (Indra) gives ease to him that truly presses Soma for Indra who desires it (iv. 246). In this sense the word is sometimes used like an adjective: itthá sákhibhyah for (those who are truly =) true friends (iii. 3216).

id (n. of the pron. stem i, Lat. i-d) is a very common particle in the RV., is much less frequent in the AV., and is comparatively rare in B.¹ It emphasizes preceding words of all kinds, including the finite verb (which it accents), and may usually be rendered by just or stress only, sometimes by even; e. g. tád ín náktam tád íd dívä máhyam āhuḥ this is what they tell me by night, this by day (i. 24½); syáma íd índrasya sármani may we be in Indra's care (i. 4½); ádha smā no maghavañ carkṛtád ít then especially think of us, O Bounteous One (i. 104½); sadṛśīr adyá sadṛśīr íd u śváḥ alike to-day, alike even to-morrow (i. 128²). When the verb is

¹ In classical Sanskrit id survives only in the compound particle ced if = ca-id.

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compound, the particle regularly follows the preposition, not the verb itself: ulükhala-sutānām áva id v, indra, ? jalgulah gulp eagerly down, O Indra, the drops shed by the mortar (i. 281).

a. In B. the particle is similarly used: ná tắ it sadyò 'nyásmai áti diáet he should not assign (just those =) the same (cows) to another on the same day (ŚB.); táthā in nữnám tád āsa now thus it came to pass (ŚB.).

iva is an enclitic particle with two uses:

- 1. It means as if, as, like in abbreviated similes in apposition, never introducing a clause like yatha. It follows the word with which comparison is made; if the comparison consists of several words, the particle generally follows the first, less commonly the second. The comparison is usually complete, but not infrequently it is only partially expressed. This employment of iva is very common in V., but comparatively rare in B. Examples of this use are: duré cit sán talid iváti rocase even though far away, thou shinest brightly as if near at hand (i. 947); tát padám pasyanti diviva cáksur átatam they see that step like an eye fixed in heaven (i. 2220); sá nah pitá iva sünáve ágne süpayanó bhava as such be accessible to us, O Agni, as a father to his son (i. 1º); dviso no áti nāvā, iva pāraya take us across our foes as [across the ocean] in a ship (i. 97'); tābhī rājānam parigrhya tisthati samudra iva bhūmim with these he keeps embracing the king, as the sea the earth (AB.).
- 2. It modifies a statement not intended to be understood in its strict sense, meaning as it were. It chiefly follows adjectives, adverbs, prepositions or verbs. This use of iva is rare in V., but very common in B. Examples are: ihá iva śrnve I hear close at hand as it were (i. 873); tád, indra, prá iva vīryàm cakartha that heroic deed, O Indra, thou didst perform (as it were=) quite pre-eminently (i. 1037); yā prá iva násyasi who (as it were=) almost losest thyself (i. 1461); yádi tán ná iva háryatha if ye are not quite pleased with that (i. 1618). From B.: tásmāt sá babhruká iva hence he (is as

it were =) may be called brown (SB.); rebhati iva he seems to chatter (AB.); tán na sárva iva abhiprá padyeta not exactly every one should have access to that (SB.); upári iva vái tád yád ürdhvám nábheh above may be called what is higher than the navel (SB.).

im (an old enclitic acc. of the pron. root i) occurs in V. only, and is almost restricted to the RV.

1. It is generally employed as an acc. sing. of all genders = him, her, it, sometimes even as an acc. du. or pl. It either takes the place of a noun, or prepares for a following noun, or is accompanied by other pronouns (tám, yám, enam, enān); e. g. á gachanti īm ávasā they come to him with aid (i. 8511); á īm āśúm āśáve bhara bring him, the swift, to the swift (i. 47); tám īm hinvanti dhītáyah him devotions impel (i. 1445); yád īm enān uśató abhy ávarṣīt (vii. 1033) when it has rained upon them that longed (for rain).

2. Im also appears as a generalizing particle with relatives (whoever), with yad (whenever), with interrogatives (who, pray?), with kim cana (nothing at all); e. g. ya Im bhavanti ājayah whatever conflicts take place (vii. 3217); ka Im vyaktā narah who, pray, are the radiant men? (vii. 561).

u is an enclitic particle, often written ū where the metre requires or favours a long syllable, especially in the second syllable of a Pāda, before a single consonant. It often appears contracted to o (cp. 24) with a preceding a or ā (mostly the final of particles or prepositions, also of the pron. esā, sometimes of verbal forms). It has two main uses in the RV.:

- 1. It is employed deictically with verbs and pronouns.
- a. With verbs it expresses the immediate commencement of an action: with a present = now, already; with a past tense = just; with an imperative, injunctive, or optative used in an impv. sense = at once; su is here very often? added, u su being = instantly. When the verb is accompanied by a preposition, the particle regularly follows the

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Digitized By Siddhanta eGangotri Gyaan Kosha latter. Examples of its use are: úd u tyám jätávedasam devám vahanti ketávah his beams now bear aloft the god that knows all creatures (i. 501); ábhūd u bháh the light has just arisen (i. 4610); tápa u sv àgne ántaran amítran burn instantly, O Agni, our neighbouring foes (iii. 182).

a. This use of u with verbal forms does not seem to be found in B.

b. It emphasizes deictic pronouns, which may then be rendered by stress, and interrogative pronouns, when it may be translated by pray; e.g. ayam u te, sarasvati, vásistho dvárav rtásya subhage vy avah this Vasistha has opened for thee, O bountiful Sarasvati, the two doors of sacrifice (vii. 95°); ká u śravat who, pray, will hear? (iv. 481).

a. In B. this use is very rare with deictic pronouns, but not infrequent with interregatives; e.g. idam u no bhavisyati yadi no jesyanti this at least will remain to us, if they conquer us (TS.); kim u sa yajian yajeta yo gam iva yajiam na duhita what sort of sacrifice, pray, would he offer if he were not to milk out the sacrifice like a cow? (MS.).

2. The particle u is used anaphorically to connect sentences, when a word (usually the first) is repeated in the second, in the sense of also; e.g. trir naktam yathas, trir u, asvina, divā thrice by night ye come, thrice also, O Asvins, by day (i. 342); tvam trātā tvam u no vṛdhé bhūh thou be our protector, thou, too, be for our increase (i. 1785). The repeated word need not always have the same form: yo no dveṣṭy adharaḥ sas padīṣṭa, yam u dviṣmas tam u prāṇo jahātu may he who hates us fall downward; whom also we hate, him too let his breath forsake (iii. 5321). The u sometimes appears in both sentences, sometimes in the first only: vayam u tvā divā suté, vayam naktam havāmahe we call thee by day to the pressed Soma, we also by night (viii. 646).

a. It is sometimes used without referring back definitely, but simply adding some similar quality or activity with reference to the same thing = and also, and; e. g., sá devó deván práti paprathe pṛthú, víśvéd u tá paribhúr bráhmaṇas pátih he, the god, has extended himself widely to the gods, and he, Lord of Prayer, embraces all this universe (ii. 2411).

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b. It also, in the same sentence, expresses a contrast = on the contrary, or, more frequently, with the demonstrative tá corresponding to the relative yá = again, in return; e.g. stríyah satís táň u me puṃsá āhuh those who are women, them on the contrary they speak of to me (as) men (i. 164¹⁶); yó adhvarésu hótā.. tám u námobhir á kṛṇudhvam him who is priest at sacrifices, in return bring hither with devotions (i. 77²).

a. In B. the anaphoric use is common, prevailing chiefly in the SB.; e.g. tásmād vá índro 'bibhet, tásmād u tvástābibhet of that

indra was afraid, of that also Trastr was afraid (MS.).

a. The demonstrative here often refers back with u to previous statements: utd pancavattam eva bhavati: pankto yajnah, panktah pasah, pancartavah samvatsarasya: esa u pancavattasya sampat: but it is also divided into five parts: the sacrifice is fivefold, cattle are fivefold, the seasons of the year are five: this is the sum of what is divided into five parts (SB.). Similarly used are the phrases tad u ha smaha with reference to this he used to say, tad u hovaca with reference to this he said; tad u tatha na kuryat that one should not do thus.

8. A slight contrast is expressed by u in the second sentence: yádi nàšnáti pitrdevatyò bhavati, yády v aśnáti deván áty aśnáti if he does not eat, he becomes a worshipper of the Manes, but if he does cat, he

eats before the gods (SB.).

γ. Used in combination with kim, u expresses a climax in the second clause = how much more: manusyà in nvå úpastīrņam ichānti, kim u devā yēṣām nāvāvasānam even men wish for something spread out, how much more the gods whose is a new dwelling (TS.).

utá in the RV. means and, connecting two or more words or sentences.

a. The particle commonly couples two words; e. g. yáh.. pṛthivím utá dyám éko dādhára who alone has supported heaven and earth (i. 1544). When there is an enumeration of more than two objects, utá comes after the last; e. g. ádite, mítra, váruṇa utá O Aditi, Mitra, and Varuṇa (ii. 2714). When a word is repeated from the beginning of a clause, utá (like u) follows the repeated word: tríh saubhagatvám trír utá śrávāmsi nah thrice (grant) us prosperity and thrice fame (i. 845).

- b. When uta connects a sentence with a preceding one, it is placed at the beginning: eténāgne bráhmaņā vāvrdhasva... utá prá nesy abhí vásyo asmán with this prayer, O Agni, strengthen thyself, and lead us omvard to greater fortune (i. 3118).
- c. utá...utá means both...and; utá vā or; utá vā...utá vā either...or; e.g. utá, idánīm bhágavantah syāma, utá 7 prapitvá utá mádhye áhnām both now may we be fortunate and at eventide and at midday (i. 414); samudrád utá vā divás pári from the ocean or from heaven (i. 470); ya apo divyā utá vā srávanti khanitrmāh either the waters that are celestial or that flow in channels (i. 492).
 - a. In B. uta does not mean and, but also, even, emphasizing the assertion generally and not (like api) a single notion in the sentence : utá yádi, itásur bhávati jívaty evá even when his breath is gone, he still lives (TS.). Even when preceding a substantive uta seems to refer to the whole statement : uta matsya eva matsyam gilati it is also the case that one fish devours another (SB.).
 - B. With the optative uta expresses that an action might after all take place : uta evam cid devan abhi bhavema after all we might thus overcome the gods (SB.).
 - b. utd...utd in B. (as well as in V.) means both...and: utd rtava uta pasava iti bruyat he should say 'both the seasons and the animals' (SB.).
- γ. utá is regularly the first word in the sentence except that kim or forms of ta or ya precede it: tasmād uta bahur apasur bhavati therefore even though rich he becomes cattleless (SB.).
 - utó (= utá u) in the RV. means and also: utó no asyá usaso juseta hi and may he also be pleased with us this morning (i. 1316).
 - a. In B. uto has the sense of but also or also: ahavaniye havimsi śrapaycyuh . . . uto garhapatya eva śrapayanti they should cook the oblation on the Ahavaniya fire, but they also cook it on the Garhapatya (ŚB.).

evá has two uses in the RV. and the AV.:

1. At the beginning of sentences or clauses it means thus, referring either to what precedes or follows; e.g. evágnír gótamebhir astosta thus Agni has been praised by the Gotamas (i. 775); evā tám āhur: índra éko vibhaktá thus they speak of him: 'Indra is the one dispenser' (vii. 264).

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It often appears as the correlative of yathā as: yathā na purvam aparo jahāty, evā, dhātar, āyūmṣi kalpayaiṣām as the later abandons not the earlier, so, Creator, arrange their lives (x. 185). With the impv. evā = so, then: evā vandasva varuṇam bṛhantam (viii. 422) then praise the lofty Varuṇa (who has done these great deeds).

- 2. As an emphasizing particle following the word on which stress is laid, evá may be variously rendered just, quite, alone, &c., or by stress; e.g. tám evá him only; éka evá quite alone; átraivá just here; svayám evá quite spontaneously, jātá evá scarcely born, ná evá not at all.
- a. In B. the first of the above uses has entirely disappeared (evám here taking the place of evá), while the second is extremely common. The particle follows all kinds of words requiring emphasis for any reason; this is especially the case when a word is repeated; e.g. yám ágre 'gním hotráya právrnata, sá prádhanvad, yám dvitíyam právrnata, sá prá evá adhanvat the Agni whom they first chose for the priesthood, perished; he whom they chose the second time, likewise perished (SB.). When two notions are connected by way of contrast or otherwise, evá may follow either the first or the second; e.g. amúm evá devá upáyan, imám ásurāh (SB.) the gods inherited that world (heaven), the Asuras this one (the earth); sómo yuşmákam, vág evásmákam (let) Soma (be) yours, Vāc ours (ŚB.).

evám thus occurs only once in the RV. (as correlative to yáthā as) and in the AV. not at all with yáthā, but only as an adverb with the verb vid know: yá evám vidyát he who may possess such knowledge:

In B. evam is very common, having two uses:

- 1. It is correlative to yatha as, being often accompanied by a form of the same verb as the latter; e.g. yatha vai parjanyah suvrṣtim varṣaty, evam yajā6 yajamānāya varṣati as Parjanya rains heavily, so the sacrifice rains for the sacrificer (TS.). When the second verb is omitted, yatha...evam is equivalent to iva; e.g. the deva abby asrjyanta yatha vittim vetsyamānā evam the gods rushed up like those wishing to obtain property (SB.).
- 2. It accompanies verbs as an adverb, especially in the very frequent phrase yá evám véda he who possesses such knowledge; utáverám cin ná labheran after all they will thus not touch it (ŚB.).

kam appears both as an accented and an unaccented particle. The former use is found in both V. and B., the latter in the RV. only.

- 1. a. kám as an adv. with the full meaning well (equivalent to the Vedic sám) appears in B. only; e. g. kám me 'sat may it be well with me (SB.); it also occurs in a negative form: á-kam bhavati he farcs not well (TS.).
- b. kám has the same meaning attenuated after datives (generally at the end of a Pāda) either of persons = for the benefit of (dat. commodi) or of abstract nouns (final dative); e. g. yuvám etám cakrathuh síndhuşu plavám taugryáya kám ye two have placed that ship in the waters for the benefit of the son of Tugra (i. 1825); tvám deváso amftāya kám papuh thee the gods have drunk for the love of immortality (ix. 1068); samānám añjy àñjate subhé kám (vii. 573) with the same hue they adorn themselves in order to shine (well). From B.: kásmai kám agnihotrám hūyata iti for whose benefit is the Agnihotra offered? (MS.); téjase kám pūrnámā ijyate for the sake of splendour the full moon sacrifice is offered (MS.).
- 2. The unaccented kam occurs in the RV. only excepting one independent passage of the AV. It always appears as an enclitic following the particles nú, sú, hi. It means willingly, gladly, indeed, but the sense is generally so attenuated as to be untranslatable. nú kam appears with the inj., impv., subj., ind., also in relative clauses; e.g. áso nú kam ajáro várdhāś ca be unaging and grow (x. 505). sú kam appears with the imperative only: tíṣṭhā sú kam, maghavan, má párā gāḥ pray stand still, bounteous god, go not further (iii. 532). hí kam generally appears with the ind. (occasionally omitted), sometimes with impv. or subj.: rájā hí kam bhúvanānām abhiśriḥ for he indeed is the king who rules over beings (i. 981).

kim (n. of $ki = k\acute{a}$) has two uses. In the first place it means why? e.g. kim u śrésthah kim yávistho na ájagan

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why has the best, why has the youngest come to us? (i. 1611). It is also a simple interrogative particle (equivalent to a mark of interrogation); e.g. kim me havyám áhrnāno juşeta would he, free from anger, enjoy an oblation of mine? (vii. 862); kim rájasa ená paró anyád ásti is there anything else beyond the welkin? (AV. v. 115).

a. In B. kim is similarly used. With following u it here adds a climax in a second sentence = how much more (see u); with following ut& and the optative it means why after all; e. g. kim ut& tvareran why, after all, should they hasten? (SB.).

kíla, an uncommon particle in V., meaning indeed, certainly, strongly emphasizes (in RV. and AV.) the preceding word (noun, pronoun, adjective, and the negative ná); e.g. svādús kíla ayám (vi. 47¹) sweet, indeed, is this (Soma); tādítnā śátrum ná kílā vivitse then thou didst find no foe at all (i. 32¹).

a. In B. the use is similar; e.g. kṣiprāṃ kſla á strnuta (ŚB.) quickly, then, spread (the barhis). But here kſla usually follows other particles, vái or (ha) vắvá: eṣá vái kſla havíṣo yắmaḥ this, indeed, is the course of the sacrifice (ŚB.); tava ha vāva kila bhagava idam Sir, this belongs to you only (AB.).

kuvíd, a pronominal interrogative particle, introduces sentences which, though apparently independent, are treated as dependent, since the verb (except twice in the RV.) is regularly accented. This use seems to have arisen from the particle's having been employed as an elliptical expression of doubt such as might be rendered by 'I wonder (whether)'; e. g. tám, indra, mádam á gahi kuvín nv àsya tṛpṇávaḥ come, Indra, to this carouse (to see) whether you shall enjoy it (iii. 42²); kuvít sómasya ápām íti have I, indeed, drunk Soma (x. 119¹) = (I wonder) whether I have drunk Soma.

a. In B. kuvíd is similarly used; e.g. kuvín me putrám ávadhlt has he actually killed my son? (ŚB.); kuvít tüsním áste does he indeed sit silent? (ŚB.).

khálu indeed, in truth, does not occur at all in the AV., and only once in the RV., where it emphasizes an imperative: mitrám kṛṇudhvam khálu pray, conclude friendship (x. 8414).

a. In B. the particle is common. It is rarely used alone, but often with other particles.

a. It appears alone with the impv., subj., or ind.; e.g. átra khálu ramata here, pray, remain (ŚB.); rdhnávat khálu sá yó maddevatyàm agním ādádhātai he indeed shall prosper who shall establish a fire consecrated to me (TS.); asmākám evá idám khálu bhúvanam to us alone indeed this world belongs (ŚB.).

b. After the particles u or atho and before or after vai, it emphasizes the word preceding the combined particles; e.g. tad u khalu maha-

yajñó bhavati thus, indeed, the great sacrifice arises (SB.).

a. Atho khalu is used either to express an (usually preferred) alternative = or else, or rather, but surely rather; or to introduce an objection; e.g. vaisvadevam iti brüyād, atho khalu aindram iti brüyāt 'for all gods' one should say, or else one should say 'for Indra' (TS.); dikṣitena satyam eva vaditavyam; atho khalv āhuḥ: ko 'rhati manuṣyaḥ sarvam satyam vaditum iti an initiated man should speak the truth only; now they make the objection: 'what man can speak the whole truth?' (AB.).

β. vái khálu can only be distinguished from vái alone as an emphatic vái. But khálu vái in the TS. and AB. has the special use of introducing a second causal protasis after a first beginning with simple vái, the conclusion then following with evá; e.g. prājāpatyó vái pūruṣaḥ; prajāpatiḥ khálu vái tásya veda: prajāpatim evá svéna bhāgadheyéna upa dhāvati now man comes from Prajāpati; again Prajāpati knows about him: so he approaches Prajāpati with the portion (of the sacrifice) belonging to him (TS.). This use occasionally occurs even though the preceding clause does not begin with vái.

gha is an enclitic particle, almost restricted to the RV. Generally occupying the second place in the Pāda, it is with few exceptions metrically lengthened to ghā. It emphasizes the preceding word, which is nearly always either the negative ná, or a pronoun (demonstrative or personal), or a verbal preposition, the meaning being variously rendered by just, only, very, or merely stress. It emphasizes a noun only twice and a verb only once in the RV.: trtiye ghā sávane at least at the third Soma libation (i. 1618); usánti ghā té amṛtāsa etát those immortals desire this (x. 103).

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ca (Gk. $\tau\epsilon$, Lat. -que) and is an enclitic conjunction used to connect both words and sentences. It regularly follows an accented word, and when it adds a clause, the first word of that clause.

1. ca connects substantives (including pronouns and numerals) and adverbs; e.g. mitrám huve várunam ca I invoke Mitra and Varuna (i. 27); maghávāno vayám ca the patrons and we (i. 738); śatám ékam ca a hundred and one (i. 11718); adyá nünám ca to-day and now (i. 186). In a few passages (but never in B.) the ca follows the first word instead of the second: náktā ca. . usásā night and morning (i. 787).

a. ca...ca are used much in the same way; c.g. giráyas ca dyávā ca bhúmā the mountains and heaven-and-earth (i. 61^{14}); divás ca gmás ca of heaven and of earth (i. 37^6); asmáñ ca táms ca us and them (ii. 1^{16}); náva ca navatím ca nine and ninely (i. 32^{14}); á ca párā ca cárantam moving hither and away (i. 164^{31}).

Similarly in B.: devás ca asuras ca gods and Asuras (SB.); sastis ca trini ca satāni sizty and three hundred; purastāc ca uparistāc ca

from before and from behind.

β. ca...ca sometimes also express a contrast: náktā ca cakrūr uṣáṣā vírūpe: kṛṣṇāṃ ca várṇam aruṇāṃ ca sāṃ dhuḥ they have made night and morning of different aspect: they have put together the black colour and the ruddy (i. 787).

Similarly in B.: ubháyam grāmyám ca jahoti he sacrifices both: what is tame and what is wild (MS.).

- a. A peculiar use of ca in the RV. is to add a second vocative in the form of a nominative; e.g. váyav índras ca.. á yātam O Vāyu and Indra, come (i. 20).
- b. Another peculiar use of ca, both in V. and B., is to add one noun (nearly always in the nom.) to another which has to be supplied; e. g. á yád indras ca dádvahe when we two, (I) and Indra, receive (viii. 34¹⁶); indras ca sómam pibatam, brhaspate do ye, (thou), O Brhaspati, and Indra, drink (iv. 50¹⁰).

From B.: tá býhaspátis ca anvávaitām they two, (he) and Brhaspati, followed them (TS.); tát samjñám krsnajináya ca

vadati so he pronounces harmony (between it) and the black antelope skin (SB.).

- a. In B. ca is used to add a single word at the end of a sentence in the sense of and (so did); e.g. śrámena ha sma vái tád devá jayanti yád eşām jáyyam ása fisayas ca by penance the gods were wont to win what was to be won by them, and so did the seers (ŚB.).
- c. ca following the interrogative ká, or the relative yá and the interrogative ká combined, gives them an indefinite sense: káś ca or yáḥ káś ca any one, whoever (cp. 119 b).
- 2. Ca also connects both principal sentences and relative clauses: á devébhir yāhi yákṣi ca come with the gods and sacrifice (i. 141); yá vyūṣūr yáś ca nūnám vyuchán that have shone forth and that shall now shine forth (i. 11310); yð 'smán dvéṣṭi yáṃ ca vayáṃ dviṣmáḥ who hates us and whom we hate (SB.).
- a. ca...ca connect sentences to express a contrast by means of parallel verbal forms which are either identical or at least appear in the same number and person, the first verb being then always accented: párā ca yánti púnar á ca yanti they go away and come again (i. 12812).
- a. In B. the use of ca...ca is similar; e.g. vatsám ca_upāvasrjáty ukhām ca_dadhi śrayati he admits the calf and puts the pot on the fire (TS.). The rule of accentuation applies even when the second verb is omitted: agnáye ca havîn paridádāti gúptyā asyái ca prthivyái he delivers the oblation for protection to Fire and to this Earth (SB.). This connecting use is particularly common in parallel abridged relative sentences: sárvān pasūn ní dadhire yé ca grāmyā yé ca_āranyān they laid down all animals, those that are tame and those that are wild (SB.).
- 8. ca is used a few times in V. in the sense of if with the subjunctive or the indicative: indras ca mṛláyāti no, ná naḥ paścád aghám naśat if Indra be gracious to us, no calamity will hereafter befall us (ii. 4111); imám ca vácam pratiháryathā, naro, vísvéd vāmá vo aśnavat if ye graciously accept this song, O heroes, it will obtain all goods from you (i. 406).

caná, properly meaning not even, is most usually employed

after a negative; e.g. tṛtiyam asya nákir ā dadharṣati, váyaś caná patáyantaḥ patatrinaḥ no one dares approach his third (step), not even the winged birds though they fly (i. 1555). From its use in such supplementary clauses, where it may also be translated by even, the latter sense comes to be the natural or even necessary one after a negative in a single clause sentence; e.g. yásmād ṛté ná sídhyati yajñó vipaścitaś caná without whom the sacrifice does not succeed [not] even of the wise man (i. 187); indram ná mahná pṛthiví caná práti even the earth is not equal to Indra in greatness (i. 815). As one of the two negatives is superfluous in a single clause sentence, caná alone occasionally does duty for the negative: mahé caná tvám párā śulkāya deyām not even for a great reward would I give thee anoay (viii. 15).

- a. In a few passages, even when there is no accompanying negative, caná throwing off its own negative sense, means even, also: ahám caná tát sūríbhir ānasyām I too would acquire this with the patrons (vi. 26^7); ádhā caná śrád dadhati therefore also they believe (i. 55^5).
- a. In B. caná appears only after a negative in single clauso sentences, in which ná caná means not even; e. g. ná hainam sapátnas tústursamāņas caná strņute no enemy fells him even though desiring to fell him (SB.).
- b. caná gives the interrogative an indefinite sense: káś caná any one, ná káś caná no one (cp. 119 b).

cid is an enclitic particle very frequently used to emphasize the preceding word. It has two senses:

1. expressing that the statement is not to be expected in regard to the word emphasized: even; e.g. å dråhåm cid årujo gåvyam ūrvám even the firm cowstall thou hast broken -through (iii. 3210). This sense is, however, sometimes so attenuated as to be capable of being rendered by stress only; e.g. tvám cin nah śámyai bodhi svädhíh be thou attentive -to our endeavour (iv. 34).

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2. generalizing = any, every, all; e.g. kṛtám cid énaḥ
prá mumugdhy asmát (i. 24°) remove from us any (every,
all) sin committed (by us). Similarly, with interrogatives =
any, with relatives = ever; thus káś cid any one: śṛṇóti káś
cid eṣām any one (= every one) hears them (i. 87¹³); sunvádbhyo randhayā kám cid avratám subject every impious
man to those that press Soma (i. 132⁴); ná or má káś cid (not
any =) no one; kadá cid ever = at any time or always; yáś
cid whoever; yác cid if ever; yáthā cid as ever.

a. In B. the only use that survives is the generalizing sense with interrogative pronouns = any, some; e. g. 6tha kam cid aha then he says to some one (SB.); yat to kas cid abravit what any one said to you (SB.).

céd (= ca id) if occurs only three times in the RV., but later becomes commoner. In the RV. and AV. it is found with the ind. pres. and aor.; in the AV. it also occurs once with the opt. Thus: ví céd uchánty, aśvinā, uṣāsaḥ, prá vāṃ bráhmāṇi kāravo bharante when the Dawns shine forth, O Aśvins, the singers offer prayers to you (vii. 724); brahmā céd dhástam ágrahīt sá evá pátir ekadhā if a Brahman has taken her hand, he alone is her husband (AV. v. 178); iti manvīta yācitáḥ vaśāṃ céd enaṃ yáceyuḥ thus one would think who has been requested, if they were to request a cow of him (AV. xii. 448).

a. In B. céd is used with the ind. pres., aor., fut. and with the opt.; e.g. átas céd evá náiti násya yajdó vyathate if he does not go away from there, his sacrifics does not fail (MS.); sá hovāca túrīyam-turīyam cén mām ábībhajams túrīyam evá tárhi ván níruktam vadişyatīti he said 'if they have given me only one-fourth each time, then Vāc will speak distinctly only to the extent of one-fourth' (ŚB.); tám cén me ná vivákṣyasi, műrdhā te ví patiṣyati if you cannot explain this (riddle) to me, your head will burst (ŚB.); etám céd anyásmā anubrūyās táta evá te áíras chindyām if you were to tell this to another, I would strike off your head (ŚB.).

tátas occurs in the RV. several times adverbially in the local sense of the ablative = thence; e.g. táto visám prá vavrte thence the poison has turned away. It also, but very

rarely, has the temporal sense of thereupon, then; e.g. yajñáir átharvā prathamáh pathás tate, tátah sūryo... äjani with sacrifices Atharvan first extended the paths, then the sun was born (i. 885).

a. In B., on the other hand, the temporal sense of thereupon is extremely common. Here it also often appears at the beginning of a sentence connected with a preceding one in the sense of therefore, consequently; e.g. så yajňám evá, yajňapátrāni prá viveśa; táto hainām ná šekatur nírhantum it entered into the sacrifice itself, into the sacrificial vessels; consequently those two were unable to expel it (ŚB.).

táthā occurs in the RV. in the sense of so, thus; e.g. tátha rtúp such is the rule (i. 8319). It also appears as a correlative (though less often than evá) to yáthā; e.g. śyāvāśvasya sunvatás táthā śrņu yáthāśrņor átrep listen to the sacrificing Śyāvāśva as thou didst listen to Atri (viii. 367).

a. In B. the use is similar; e.g. táthā in nunám tád āsa so, indeed, it came to pass (SB.); as correlative (though less often than evám) to yáthā: na vái táthā abhūd yáthā ámamsi it has not come about as I had

thought (SB.).

b. tátho (= táthā_u) occurs in B., meaning and in the same vouy, but so; e.g. tátho evóttare ní vapet and in the same vouy he should assign the last two (TS.); sá yád daksiná-pravana syát, ksipré ha yájamano múm lokám iyát, tátho ha yájamano jyóg jívati if it (the altar) were sloping to the south, the sacrificer would quickly go to yonder world, but thus (as it is) the sacrificer lives a long time (SB.).

tád is often used adverbially in the RV. It then has three different senses:

- 1. It frequently means then as correlative to yad when; e. g. yaj jayathā vṛtrahatyāya tat pṛthivim aprathayah when thou wust born for the Vṛtra-fight, thou didst spread out the earth (viii. 89⁵).
- 2. It is also often used in the sense of thither (acc. of the goal); e. g. tád ít tvä yuktá hárayo vahantu thither let the yoked bays waft thee (iii. 584).
- 3. Occasionally it has the sense of therefore; e. g. tád vo devá abruvan, tád va ágamam that the gods said to you,

Digitized By Siddhanta eGangotri Gyaan Kosha therefore I have come to you (i. 1612); prá tád vişnuh stavate vīryèna therefore Vişnu is praised for his heroism (i. 1542).

a. In B. tad has four different adverbial uses;

1. as a correlative to yad (when, inasmuch as) = thereby, and to yatra. (where) = there; e. g. yan nv dva rajanam abhisunvanti, tat tam ghnanti now when they press the king (soma), they kill him thereby (SB.); yatranya osadhayo mlayanti tad eté modamana vardhante where other plants wither, it (the wheat) grows merrily (SB.).

2. in the sense of thereupon, then; e.g. atha, itithim samam tad augha aganta, tan ma navam upakalpya, upasasai now in such and such a year a flood will then come, then having built a ship you shall turn

to me (SB.).

8. constantly with reference to a preceding statement in the sense of as to that, thereby, thus; e.g. yajūám evá tád devá upáyan the gods thus obtained the sacrifice (ŚB.); tát tád avaklptám evá yád brahmanð 'rājanyáh syát so it is quite suitable that a Brahman should be without a king (ŚB.); tád āhuh as to that they say; tád u tát now as to this (ŚB.).

4. before yad with reference to a preceding statement to add an explanation, and may be rendered by that is to say, now; e.g. tad yad eas etat tapati tena eas sukrah now, inasmuch as he burns here, therefore he is bright (SB.). Similarly in the phrase tad yat tatha that is to say, why it is so (is as follows) = the reason for this is as follows (SB.).

tárhi at that time, then, occurs only once in the RV., but several times in the AV.: ná mṛtyūr āsīd amṛtaṃ ná tárhi there was not death nor immortality then (x. 1292). In the AV. the word appears as correlative to yádā when, and in B. to yátra, yád, yádā, yárhi when, and yádi if; e.g. rakṣāṃsi vā enaṃ tarhy ā labhante yarhi na jāyate the Rakṣases then seize him when (the fire) does not arise (AB.); yádi vấ ṛtvíjo 'loká bhávanty aloká u tárhi yájamānaḥ if the priest is without a place, the sacrificer is then also without a place (ŚB.).

tásmād therefore is not found as an adverb in the RV., but occurs several times as such in the AV., and is constantly so used in B. As correlative to yád because it appears once in the AV. and is very common in B.; e.g. yád vái tád várunagrhītābhyah kám ábhavat tásmāt kāyáh (MS.) because those who were seised by Varuna felt well, therefore it is called kāya (body).

tú, though accented, never commences a sentence or Pada. It has two uses:

- 1. It is an emphasizing particle. In the RV., where it occurs nearly fifty times, it seems to be restricted to this sense.
- a. In about two-thirds of its occurrences tù emphasizes an exhortation in the 2. pers. impv. (rarely the 3. pers., or the subj. in an impv. sense) = pray, then; e.g. å tv étä, ni sīdata pray come, sit you down (i. 51); ná te dūré paramá cid rájāmsy, å tù prá yāhi háribhyām even the highest spaces are not far to thee; come hither, then, with thy two bays (iii. 302).
- b. In several passages tú emphasizes assertions (generally following the demonstrative tá) in the sense of surely, indeed; e. g. tát tv àsya that surely is his work (iii. 30¹²).
- 2. It is an adversative particle meaning but. This is its sense in the only passage of the AV. in which it occurs, and is its only meaning in B.; e.g. cakara bhadram asmabhyam ātmane tapanam tu sah he has done what is good for us, but painful to himself (AV. iv. 18°); tad evam veditor na tv evam kartavai that one should know thus, but not do thus (MS.). With aha or nu in the preceding clause, it expresses the sense it is true...but; e.g. tad aha teṣām vaco, 'nyā tv evatah sthith this indeed is what they say, but the established practice is different therefrom (SB.).

téna occurs in B. as an adverb correlative to yéd because; e.g. yéd gramyásya ná áénāti téna gramyán áva runddhe because he does not eat any lame animal, therefore he gains tame animals for himself (MS.).

tvắvá (compounded of từ vắvá), a particle sometimes occurring in B., does not perceptibly differ in sense from vắvá (q. v.); e. g. tráyo ha tvắvá pasávo 'medhyắn there are just three kinds of animals unfit for sacrifics (ŚB.).

tvái (compounded of tú vái) is sometimes found in B. meaning

dvitá, a particle occurring about thirty times, is restricted to the RV. There can be no doubt that it is an old instru-

mental, etymologically meaning doubly. This sense taken either literally = in two ways, or figuratively = emphatically, especially, more than ever, seems to suit all the passages in which the word occurs; e.g. bharádvājāya áva dhukṣata dvitā dhenúṃ ca viśvádohasam iṣaṃ ca viśvábhojasam on Bharadvāja do ye (Maruts) milk down doubly, both the all-milking cow and all-nourishing food (vi. 48¹³); rājā devānām utā mārtyānāṃ dvitā bhuvad rayipátī rayīṇām as king of gods and mortals may he be doubly lord of riches (ix. 97²⁴); dvitā yó vṛtrahāntamo vidā indraḥ śatākratuḥ upa no hāribhiḥ sutām may he who above all is known as the best Vrtra-slayer, Indra Śatakratu, (come) to our pressed Soma with his bays (viii. 98³²); gavām éṣe sakhyā kṛṇuta dvitā (x. 48⁹) in the search for the cows he especially concluded friendship (with me).

a. The word occurs several times with adha, meaning and that too doubly or especially, e.g. vi tad vocer adha dvita explain this, and (do so) particularly (i. 1823).

ná has two senses in V. (but only the first of the two in B.):

1. As a negative particle meaning not it denies an assertion, appearing in principal sentences with the ind. of all tenses, with the subj., the opt., the inj. (in the sense of a fut.), but not with the impv.; it is also employed in relative and conjunctional clauses. It negatives either the assertion of the whole sentence (when it appears as near the beginning as possible, in V. even before the relative) or only the assertion of the verb. It can only be used in a sentence which contains a finite verb or in which one is to be supplied. There seems to be no undoubted example of its negativing any word (such as a participle or adjective) other than the verb. The employment of this negative ná is much the same in B. as in V.

a. A verb (such as asti is) has often to be supplied with this negative in simple sentences, especially with the gerundive, the

infinitive, or a dative equivalent to an infinitive; e.g. tan na surkayam that (is) not to be troubled about (MS.); na yo varaya who (is) not for hindering = who is irresistible (i. 1435). Or the verb has to be supplied in a second sentence from the first: e.g. naktam upa tisthate, na pratch he worships at night, (he does) not (worship) in the morning (TS.).

- b. Two negatives express a strong positive : e. g. ná hí pasávo ná bhuñjanti for cattle always cat (MS.).
- 2. ná is used in V. (very commonly in RV., comparatively rarely in AV.. but never in B.) as a particle of comparison, exactly like iva as, like. This meaning seems to be derived from not as negativing the predicate of a thing to which it properly belongs; e.g. 'he (neighs), not a horse neighs'= 'he, though not a horse, neighs '= 'he neighs like a horse'. This ná, being in sense closely connected with the preceding word, never coalesces in pronunciation (though it does in the written Sandhi) with a following vowel, whereas ná not generally does. This ná always follows the word of comparison to which it belongs; or if the simile consists of several words, the ná generally follows the first word, less commonly the second ; e.g. arán ná nemíh pári tá babhűva he surrounds them as the felly the spokes (i. 3215); pakvá śákhā ná like a branch with ripe fruit (i. 88).
- a. When the object compared is addressed in the voc. (which is sometimes to be supplied), the object with which it is compared is sometimes also put in the voc. agreeing with it by attraction; e.g. úso ná subhra á bhara like brilliant Dawn, (O sacrificer) bring (i. 578); ásve ná citre, arusi like a brilliant mare, O ruddy Dawn (i. 8021).

b. When the object compared is not expressed, na means as it were; e. g. śivábhir ná smáyamanabhir ágat he has come with gracious smiling

women as it were (i. 792).

c. ná sometimes interchanges with iva; e.g. rátham ná tásteva tátsināya as a carpenter (fashions) a car for him who desires it (i. 614).

ná-kis 1 (not any one) is found in V. only, being almost restricted to the RV., where it frequently occurs. It properly

¹ N. sing. of interrogative ki (Lat. qui-s) of which the n. ki-m is in regular use (cp. 113).

means no one; e.g. nakir indra tvad uttarah no one, O Indra, is superior to thee (iv. 301); yathā kṛmīṇām nakir ucchiṣyātai that none of the worms shall be left (AV. ii. 313). Losing its N. sense, it comes to be used, though less often, as a strong negative adverb meaning not at all, never; e.g. yasya śarman nakir deva vārayante na martāh in whose protection gods never hinder him nor mortals (iv. 1719). Cp. makis.

ná-kīm² occurs only twice in one hymn of the RV. in the sense of a strong negative adverb = not at all, never: nákīm indro níkartave *Indra can never be subdued* (viii. 78⁵).

ná-nu occurs only twice in the RV. where it has the sense of a strong negative = by no means, never. In B. it occurs a few times as an interrogative expecting assent (= nonne). not?; e.g. nánu śuśruma have we not heard? (ŚB.).

na-hi, as the compounded form of ná hi, occurs only in V., where it sometimes has the sense of for not; e.g. nahí tvā śátruh starate for no foe strikes thee down (i. 1294). More commonly it emphatically negatives a statement as something well known = certainly not, by no means, as appears most clearly at the beginning of a hymn; e.g. nahí vo ásty arbhakó, dévāsah not one of you, O gods, is small (viii. 301).

a. This compounded form never occurs in B., where na hf alone is found. On the other hand, na hf seems never to occur in V.

nama is used adverbially in the following two senses:

1. by name; e.g. sá ha śrutá indro náma deváh that god famous as Indra by name (ii. 20°); kó náma asi who art thou by name? (VS. vii. 29). 2. namely, indeed, verily; e.g. ájasro gharmó havír asmi náma I am constant heat, namely the oblation (iii. 26°); mám dhur indram náma devátā they have placed me among the gods verily as Indra (x. 49°).

^{&#}x27; Probably because the N. has no longer an independent existence coupled with the fact that the pronoun kf has gone out of use except in the one form kf-m.

² Probably A. n. of ná-kis with lengthened vowel.

Digitized By Siddhanta eGangotri Gyaan Kosha nú or nú means 1. now; e.g. sá nv tyate he is now implored (i. 1451); indrasya nú vīryāni prá vocam I will now proclaim the heroic deeds of Indra (i. 321); yojā nv, indra, te hárī yoke now (= at once). O Indra, thy two bays (i. 821): uvásosá uchác ca nú (i. 483) Dawn has shone (in the past) and she shall shine now (= henceforth); asmabhir ŭ nú praticáksyā abhūt to us she has just now become visible (i. 11311). 2. still: pásyema nú súryam uccárantam we would still see the sun rising (vi. 525); maháň indrah parás ca nú great is Indra and still more (i. 85). 3. pray with interrogatives : kadá nv antár várune bhuvāni when, pray (= at last), shall I be in (communion with) Varuna (vii. 862). 4. ever with relatives: yá nú krnávai whatever (deeds) I shall accomplish (i. 16510). 5. ever, at all with negatives: ná asya vartá ná tarutá nv ásti there is none at all to obstruct, none to overcome him (vi. 668). 6. with cid it means (a) even now, still; e.g. nú cid dadhisva me gírah even now - take to thyself my songs (i. 10°); daśasyź no, maghavan, nú - cit favour us still, Bountiful one (viii. 4611); (b) never; e. g. nú cid dhí parimamnáthe asmán for never have ye despised us (vii. 98°).

a. The senses of nú found in B. are the following:

1. Now actually in affirmative sentences, often correcting a previous statement; e. g. nirdaso nv abhūd, yajasva mā anena now he is actually more than ten days old: sacrifice him to me (AB.). 2. then, pray, in exhortations with the subj., the impv., or má with the inj., e. g. śraddhådevo vái mánur: āvám nú vedāva Manu is godfearing; let us two then try him (ŚB.); má nu me prá hārṣīḥ pray, do not strike at me (ŚB.). When átha follows such sentences, nú may be translated by first: nirdaso nv astv, atha tvā yajai let him (the victim) first be more than ten days old, then I will sacrifice him to you (AB.). 8. pray, in questions with or without an interrogative; e. g. kvà nu viṣṇur abhūt what, pray, has become of Viṣṇu? (ŚB.); tváṃ nú khálu no bráhmiṣṭho 'si are you, pray, indeed the wisest of us? (ŚB.). 4. now, after íti followed by átha next: iti nu pūrvaṃ paṭalam, athottaram this now is the first section; next follows the

¹ Never begins a sentence.

² Often begins a sentence.

second (AB.). Digitizade by find the first of two antituetical clauses, when the second is introduced with tu or kim u; e.g. yo nv eva jnatas tásmai brūyād, ná tv èvá sárvasmā iva he may indeed lell it to him who is known to him, but not to any and every one (SB.).

nunam now has three uses in the RV.:

1. With the ind. pres. it means now as opposed to formerly or in future (an opposition often expressed by pura before and aparám after); e. g. ná nūnám ásti nó śváh there is no now and no to-morrow (i. 1701).

It is a few times used with the perfect in combination with pura to express that an action has taken place in the past and still takes place; e.g. purá nūnám ca stutáya fsinam pasprdhrá indre formerly and now the praises of - seers have striven to Indra (vi. 341).

2. With the subj., impv., opt., or inj., it expresses that an action is to take place at once; e.g. ví nūnám uchāt she shall now shine forth (i. 12411); prá nūnám pūrnávandhuras stutó yāhi praised advance now with laden car (i. 823).

With the perfect it is a few times used in the RV. to express that an action has just been completed; e.g. upa nünám yuyuje hárī he has just yoked his two bay steeds (viii. 411).

- 3. It occurs sometimes with interrogatives = pray; e.g. kadá nūnám to dāsema when, pray, may we serve thee? (vii. 298).
- a. In B. none of these uses seem to survive, while the new sense of certainly, assuredly (perhaps once already in the AV.) has appeared; e.g. tatha in nunam tad asa just so assuredly it came to pass (SB.).

néd (= ná id and not treated as a compound by the Padapatha) has two uses in both V. and B.: 1. sometimes as an emphatic negative, certainly not; e.g. anyó nét sürír óhate bhuridávattarah no other patron indeed is accounted more liberal (viii. 530); áham vadāmi nét tvám I am speaking, not thou (vii. 384); néd ánuhūtam prāśnāmi I certainly do not eat it before it is invoked (SB.). 2. much more commonly as introducing a final clause in order that not with the subi. (= Lat. ne); e.g. vy ùchā, duhitar divo, nét tvā tápāti sūraḥ shine forth, daughter of the sky, lest the sun scorch thee (v. 79°); nén mā rudró hinásat lest Rudra injure me (SB.). In B. the verb may also be in the inj.: néd idám bahirdhá yajñád bhávat lest it be outside the sacrifice (SB.).

a. nvái (= nú vái as analysed by the Padapāṭha of the TS.) occurs not infrequently in B. in the sense of indeed; e.g. fti nvá etád bráhmanam udyate such indeed is the Bráhmana that is told (ŚB.).

må is the prohibitive negative (Gk. $\mu\dot{\eta}$) regularly used with the injunctive. It is never used with the impv.; with the opt. only in the single form bhujema (RV.); and with the subj. only once (SB.); e.g. må no vadhih slay us not (i. 104°); må hṛṇīthā abhy asmán be not enraged against us (viii. 2^{19}).

a. An interrogative following må in a few cases receives an indefinite sense in the RV.; e.g. må kásmai dhātam abhy àmitríne nah deliver us not to any foe (i. 1208).

má-kis (not any one, Gk. μή-τις), occurring about a dozen times in the RV., to which it is restricted, is used in prohibitive sentences with the injunctive in two senses:

1. no one: mákis tokásya no risat may no one of our offspring be injured (viii. 6711).

2. more often an emphatic negative = by no means, never: mākir devānām apa bhūḥ be not at all away from the gods (x. 119). Cp. ná-kis.

má-kīm, used as an emphatic prohibitive particle with the injunctive, occurs only in two passages of the RV.: mákīm sám śāri kévate let none suffer fracture in a pit (vi. 547).

yátra is employed in two main senses: 1. usually as a relative adverb, meaning where, but sometimes whither, e.g. yajñé..náro yátra devayávo mádanti where pious men rejoice in sacrifice (vii. 971); yátrā ráthena gáchathah whither ye go with your car (i. 224). The correlative is generally tátra, sometimes átra or tád.

a. Occasionally as equivalent to the locative of the relative; e.g. a gha ta gachan uttara yugani yatra jamayah krnavann ajami those later generations will come in which those who are akin will do what befils not kinsmen (x. 1016).

2. not infrequently as a temporal conjunction, when, in both V. and B.; e. g. yátra prá sudásam ávatam when ye helped Sudás (vii. 88°). In V. ádha, átra, tád appear as correlatives; e. g. yátra súrāsas tanvò vitanvaté.. ádha smā yacha tanvè táne ca chardíh when the heroes strain themselves (in battle). then especially bestow protection on us and our sons (vi. 4612). În B. tád is generally the correlative, sometimes tátas; e. g. tám yátra devá ághnams, tán mitrám abruvan when the gods killed him, they said to Mitra (ŚB.).

yáthā has two distinct uses in both V. and B.:

1. as a relative adverb meaning as; e.g. nūnám yáthā purá now as before (i. 897); yáthā vayám uśmási tát kṛdhi as we wish that do (x. 882); yáthā vái puruṣó jíryaty evám agnír áhito jīryati as a man grows old, so fire when it has been laid grows old (TS.). When there is a correlative in the RV., it is usually evá, sometimes táthā; in B. usually evám, sometimes táthā.

2. as a conjunction meaning in order that, so that, introducing a posterior clause, generally with the subj., rarely the opt.; e. g. havis kṛṇuṣva subhágo yáthā ásasi prepare the oblation that thou mayest be successful (ii. 262); á daívyā vṛṇīmahé 'vāṃsi, yáthā bhávema mīļhúṣe ánāgāḥ (vii. 972) we crave divine aids that we may appear sinless to the gracious god; tathā me kuru yathā aham imām senām jayāni arrange it so for me that I may conquer this army (AB.); táthaivá hotavyàm yáthā agním vyaveyát it must be poured so that it should divide the fire (ŚB.).

a. In the RV. after verbs of knowing or saying yatha introduces an explanation = how; e.g. kas tad bruyad anuday yatha abhavat who could tell us this, (viz.) how the gift was? (x. 1855). Occasionally it is used thus even without such verbs: na pramiye savitur daivyasya

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tad yatha visvam bhuvanam dharayisyati that (power) of the divine Savitr (is not to =) will not decay, (viz.) that he will support the whole world (iv. 541).

yád (n. of the relative yá) is used in four distinct senses:

1. that, expanding the meaning of a word in the preceding principal clause; e.g. gṛṇé tád, indra, te śávo yád dhámsi vṛtrám I praise this mighty deed of thine that thou slayest Vṛtra (viii. 628); kím ắga āsa, varuṇa, jyéṣṭhaṃ yát stotáraṃ jīghāṃsasi sákhāyam, what has been the chief guilt, O Varuṇa, that thou wishest to slay thy praiser (who is) thy friend? (vii. 864). This use is not common in V.

a. yad is similarly employed in B. with reference to a preceding tad (often omitted); e.g. tad yat payasā ārīnāti: vrtro vai soma āsīt that (= the reason why) he mixes Soma with milk (is) this: Vrtra was Soma (SB.). This use is also found in B. after certain verbs: ava kalpate it is suitable, út sahate is able, ichāti desires, yukto bhavati is intent on, vēda knows, and īšvarā it is possible; e.g. nā hī tād avakālpate yād brūyāt for it is not suitable that he should say (SB.).

- 2. when with the ind. pres., imp., perf., aor., fut., and with the subj.; e.g. yád dha yánti márutah sám ha bruvate when the Maruts go along, they speak together (i. 87¹⁸); kám apasyo yát te bhír ágachat whom didst thou see when fear came wpon thee? (i. 32¹⁴); indras ca yád yuyudháte áhis ca, maghávä ví jigye when Indra and the serpent fought, the bountiful god conquered (i. 82¹³); citró yád ábhrāt bright when he has shone forth (i. 66°); tigmá yád asánir pátāti, ádha no bodhi gopáh when the sharp bolt shall fly, then be our protector (iv. 16¹⁷). It also occurs rarely in anacolutha with the pres. part. and the past pass. part. much as in English; e.g. pácanti te vṛṣabhāň, átsi téṣām yán, maghavan, hūyámānah they roast bulls for thee, thou eatest of them, O bounteous one, when being called (x. 28°).
 - a. In B. yad occurs with the sense of when with the pres., fut., and acr., and in the sense of whenever or while with the impf.
 - 8. if used with the ind. pres., the subj., or the opt.; e.g.

yáu, indra, údan nyàg vā hūyáse, á yāhi tuyam if, O Indra, thou art called above or below, come quickly (viii. 651); yád ürdhvás tíşthā dráviņā ihá dhattād yád vā kṣáyaḥ _if thou shalt stand upright, bestow treasures here, or if thou shalt lie (iii. 81). The opt. is used when it is assumed that the condition will not be fulfilled; e.g. yád, agne, syám ahám tvám, tvám vä ghā syấ ahám, syús to satyá ihá Jásísah if. O Agni, I were thou, or if thou wert I, thy prayers here would be fulfilled (viii. 4423).

- a. In B. yad is used with the opt. as in V. (while with yadi the fulfilment of the condition is usually assumed) and with the conditional; så yad bhidyeta årtim årched yajamanah if it were to break, the sacrificer would fall into misfortune (TS.); yad evam na avakayo murdha te vy apatisyat if thou hadst not spoken thus, thy head would have fallen to pieces (SB.).
- 4. in order that, in posterior clauses, with the subj., very rarely with the opt. in V.; e.g. a vaha devátatim sárdho yád adyá divyám yájāsi bring hither the host of the gods that thou mayest adore the divine throng (iii. 194); yan nunam aśyám gátim, mitrásya yāyām pathá that I may now obtain refuge, I would go on Mitra's path (v. 643).
- a. In B. this use of yad is very rare, occurring only a few times with the subj.; e.g. tát prápnuhi yát te pranó vátam apipádyatai obtain thou this, that thy breath may pass into the wind (SB.).

yada when is used in V. and B. with the ind. perf., impf., pres., and with the subj.; with the aor. ind. and the inj. in V. only; and with the fut, and opt. in B. only. correlative word (when there is one) is in V. ad, atha, adha, tád, tárhi; in B. átha and tárhi.

1. yada is most commonly used in the RV. with the aor. ind., when as the beginning of the action is emphasized, the sense is as soon as; e.g. yadéd ádevīr ásahişta māyā. átha abhavat kévalah sómo asya as soon as he had overcome the ungodly wiles, then Soma became his exclusively (vii. 988); abhí grnanti rádho yadá te márto ánu bhógam ánat they

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praise thy wealth as soon as the mortal has obtained thy reward (x. 72). When the principal clause contains a historical tense, the aor. with yada has the value of a pluperfect.

a. The injunctive is found only once with yada in the RV.: yada mahyam didharo bhagam, indra, ad in maya krnavo viryani when thou shall have secured for me my share, O Indra, then thou shall perform heroic deeds with my help (viii. 1001).

2. a. with the impf. and perf.; e.g. yadá vísnus tríni padá vícakramé, yadá súryam diví. ádhāraya, ád it te hárī vavakṣatuḥ when Viṣṇu took his three steps, when thou didst fix the sun in the sky, then thy two bays grew in strength (viii. 12^{27.30}); tásya yadá márma ágachann átha aceṣṭat as soon as they touched his weak spot, he quivered (MS.); sá yadá ābhyām anūváca átha asya tád índrah śíraś cicheda as soon as he had told them, Indra cut his head off (SB.).

b. with the pres. ind.: yadá satyám krnuté manyúm indro, viśvam drlhám bhayate éjad asmāt when Indra shows his true anger, all that is firm, trembling, is afraid of him (iv. 1710); yadā vai paśur nirdaśo bhavaty atha sa medhyo bhavati as soon as the victim is more than ten days old, it becomes fit for sacrifice (AB.); sá yadá keśaśmaśrú vápaty átha snāti when he has cut off his hair and beard, he bathes (ŚB.).

c. with the subj. (here = future_perfect): yadā sṛtáṃ kṛṇávo 'tha_īm enaṃ prá hiņutāt pitfbhyaḥ when thow shalt have made him done, then deliver him to the fathers (x. 161); yadā tām ativārdhā, ātha karṣūṃ khātvā tāsyāṃ mā bibharāsi when I shall have grown too big for it, you shall, having dug a pit, keep me in it (ŚB.).

8. a. with the fut. : yadaiva hotā paridhāsyaty atha pāsān prati moksyāmi when the Hotr shall have concluded, I shall tighten the cords (AB.).

b. with the opt. : sa yada samgramam jayed atha aindragnam nir vapet as soon as he may have won a balle, he should sacrifice to Indra and Agni (MS.).

yádi if (sometimes when with a past tense) is found with perf. and impf. in V. only; with the ind. pres., aor., fut.,

and with the subj. in V. and B.; and with the opt. in B. only.

- 1. With the perf. used historically and with the impf. yadi means when, the verb then having the force of a pluperfect; e.g. ud astambhīt samidhā nakam agnir yadī bhṛgubhyaḥ pari mātariśvā havyavāham samīdhé Agni supported the vault with fuel when Mātariśvan from the Bhṛgus had kindled the oblation-bearer (iii. 510); yadi sahasram mahiṣān aghaḥ, ad it ta indriyam mahi pra vāvṛdhe when thou hadst eaten a thousand bulls, thy might grew great (viii. 128). But when the perf. has the pres. perf. sense, yadi has its ordinary meaning of if: grāhir jagrāha yadi vaitad enam, tasyā, indrāgnī, pra mumuktam enam or if illness has seized him, from that release him, Indra and Agni (x. 1611).
- 2. a. with the pres.: yádī mánthanti bāhúbhir ví rocate when they rub with their arms, he shines (iii. 29°); adyá murīya yádi yātudháno ásmi to-day I would die, if I am a sorcerer (vii. 104¹⁵); yádi ná aśnáti pitrdevatyò bhavati if he does not eat, he becomes dedicated to the Manes (ŚB.).

b. with the aor.: yádī mātúr úpa svásā. . ásthita, adhvaryúr modate if the sister (coming) from the mother has approached, the priest rejoices (ii. 5°); yády áha enam práñcam ácaiṣīr, yáthā párāca ásīnāya pṛṣṭhatò 'nnádyam upāháret if you have piled it frontways, it is as if one handed food from behind to one sitting with averted face (ŚB.).

c. with the fut.: yády evá karişyátha, sākám deváir yajñíyāso bhavişyatha if ye will act thus, ye shall become objects of worship together with the gods (i. 1612); yádi vá imám abhimamsyé kánīyó 'nnam karişye if I shall plot against him, I shall procure less foo (SB.).

d. with the subj.: yájāma de án yádi šaknávāma we will worship the gods, if we shall be able (i. 2713); yádi stómam máma śrávad, asmákam índram índavah.. mandantu

if he shall hear my song of praise, let our drops gladden Indra (viii. 115); yádi tvā etát púnar brávatas, tvám brūtāt if they two shall say that to thee again, do thou say (SB.).

- a. With the opt. yadi is (excepting one occurrence in the SV.) found in B. only, where this use is very common. Here a case is usually supposed with a rule applicable to it in the principal clause; e. g. yadi na saknuyāt, so 'gnaye purolāsam nir vapet if he should not be able to do it, he should offer a cake to Agni (AB.).
- 3. after the verb vid know, yadi is used in the sense of whether in one passage of the RV. (x. 1297) and often in B.; e. g. hánta na éko véttu yádi ható vā vrtró jívati vā come. let one of us find out whether Vrtra is dead or whether he is alive (SB.).

a. yádi vá is not only used after a preceding yádi in the sense of or if, but also alone in the sense of or, nearly always without a verb; c. g. só angá veda yádi và ná véda he alone knows or he does not know (x. 1291); yam váhanti satám ásvā yádi vā saptá whom a hundred horses draw, or seven (AV. xiii. 27); yadi va itaratha or conversely (SB.).

yarhi (at the time) when occurs only in B., where it is used with the pres. or past ind., and with the opt. It has almost invariably tarhi or etárhi then as a correlative; e.g. sá tárhy evá jäyate yárhy agním adhatté he is born at the moment when he lays his fire (MS.); yarhi prajáh ksúdham nigácheyus tárhi navarātréna yajeta when his people should suffer from hunger, he should sacrifice with the rite of nine nights (TS.).

yasmad does not occur as a conjunction in V., but it sometimes appears as such in B. meaning why; c.g. atha yasmat samistayajumsi nama now (follows the reason) why they are called Samislayajus

(SB.).

yád (an old abl. of yá) is found in V. only. It is used with the indicative pres. or past, and with the subj. With the ind. it means as far as in the RV.; e.g. árcamasi yád evá vidmá tắt tvã mahántam (vi. 216) we praise thee, the great, as far as we know (how to); it seems to mean since in the AV.: yá áksiyan prthivím yád ájāyata who ruled the earth since it arose (AV. xii. 157). With the subj. yad means as long as; e. g. anānukṛtyám apunáś cakāra yất súryāmásā mithá uccárátah he has once for all done what is inimitable as long as sun and moon alternately shall rise $(x. 68^{10})$.

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yávat already appears in V. as an adverb meaning as far as, as long as, an extension of its acc. use; e.g. yávad dyávāpṛthiví távad ít tát (x. 1148) as far as heaven and earth, so far it (extends); juhómi havyám yávad íse I offer oblation as long as I am able (iii. 183); ájāto vái távat púruso yávad agním ná ādhatté man is so long unborn, as he does not lay his fire (MS.).

vā or is employed much in the same way as ca and. It is enclitic, following the word to which it belongs; and it connects words, clauses, or sentences; e.g. áta á gahi divó vā rocanād ádhi come from here or from the shining realm of heaven (i. 6°); yasya bhāryā gaur vā yamau janayet whose wife or cow bears twins (AB.); práti yáḥ śāsam invati, ukthā vā yó abhigṛṇāti who promotes the law or welcomes songs of praise (i. 54°).

a. vā...vā is frequently used in the same way; e.g. saktī vā yat te cakṛmā vidā vā that we have offered to thee according to our power or knowledge (i. 8118); naktam vā hi divā vā varṣati for it rains by night or by day (TS.); yad vā aham abhidudroha yad vā sepa uta anṛtam what evil I have plotted or what I have sworn falsely (i. 2322).

b. But vā...vā also mean either...or. When they contrast two principal sentences in this sense, implying exclusive alternatives, the verb of the first is accented even when the second is incomplete; o.g. shaye vā tān pradādātu soma ā vā dadhātu nirrter upasthe let Soma either deliver them to the serpent or place them in the lap of dissolution (vii. 104°); tād vā jajīšu tād vā nā jajīšu she either agreed to it or did not agree to it (ŚB.); tāsya vā tvām māna ichā sā vā tāva either do thou seek his heart, or he thine (x. 1014).

vava (doubtless a contraction of two particles) is found in B. only. It omphasizes the preceding word in the sense of certainly, just, being particularly frequent in the first of two correlated clauses; e.g. est vava so 'gnir ity ahuh that is certainly the same Agni, they say (TS.).

vái is an emphasizing particle meaning truly, indeed.

1. In the RV. this particle occurs only in 28 passages, in all but three of which it follows the first word of the sentence; e.g. bhadrám vái váram vrnate truly they make a good choice (x. 1642); iti vā iti me mánah so, indeed, so is my mind (x. 1191); ná vái stráināni sakhyáni santi

there are, indeed, no friendships with women (x. 9515). The stress is laid on the whole sentence, not on any particular word. The particle is often followed by u (va u) without any perceptible change of meaning.

- a. In the AV. the use is similar except that here the particle often appears after a demonstrative or a relative; e. g. tásmād vái sá párābhavat therefore, indeed, he perished (xii. 449); yo vai ta vidyat pratyaksam, sá vá adyá mahád vadet whoever may know them plainly, he, verily, may speak aloud to-day (xi. 83).
- 2. In B. vái usually occupies the same position, but often yields the second place to céd, hí, khálu, and of course always to the enclitics iva, u, ca, sma, ha. When atho begins a sentence vái occupies the second place.

Here the use of vái in the first sentence of a narrative is typical ; e.g. yámo vá amriyata : té devá yamyá yámam apabruvan Yama died: the gods (then) dissuaded Yamī from (thinking of) Yama (MS.).

a. The particle often appears in the concluding sentence in discussions; e.g. tásmād vā ápa úpa spršati that is, indeed, why he sips water (SB.).

b. It is very often placed after the first word of a sentence that gives the reason for the one that follows; e.g. śraddhźdevo vái manur : āvam nú vedāva now Manu is god-fearing : we two will therefore ascertain (SB.). When vai is used in this way the clause containing it is often equivalent to a parenthetical one; e.g. té väyűm abruvan (ayám vái väyűr yó 'yám pávate) váyo tvám idám viddhi iti they said to Vāyu (now Vāyu is he who blows), 'Vāyu, ascertain this' (SB.). In this sense vai is especially frequent in periods of three clauses, when that with vai contains the reason, and that with evá the conclusion; e.g. tá etábhis tanúbhih sám abhavan; pasávo vái devánam priyás tanvah; pasúbhir éva sám abhavan they were together with these bodies; now animals are the bodies dear to the gods: they were therefore together with animals (MS.).

c. The differences between the use of vai and of eva in B. are the following: vái coming after the first word emphasizes the whole sentence, while eve emphasizes a particular word in any part of the sentence; vái follows the first word of a sentence beginning a narrative, evé never does; in a period vái is typical in the clause stating a reason, eva in that expressing the conclusion.

sá is often used pleonastically before relatives in B.; e.g. sá yó no vácam vyāhṛtām mithunéna ná anunikrámāt, sá sárvam párā jayātai he who shall not follow the word uttered by us with (another of) the corresponding gender, he shall lose everything (SB.). This use led to sá being employed in a formulaic way not only pleonastically but also without reference to gender or number; e.g. tásya táni śīrṣāṇi prá cicheda. sá yát somapánam āsa tátaḥ kapíñjalaḥ sám abhavat he struck off his heads. Now that which had been Soma-drinking, from that arose the francoline partridge (SB.); sá yádi ná vindánti kím á driyeran now if they do not find it, why should they mind? (SB.).

sīm is an enclitic particle restricted to the RV. Originally the acc. sing. of a pronoun, related to sá as kīm to ká, it is generally used (much like īm) as an acc. of all numbers and genders in the third person—him, her, it, them, representing a substantive (which sometimes follows) and frequently placed between a preposition and its verb, occasionally also after a relative; e. g. pári ṣīm nayanti they lead him around (i. 95²); prá sīm ādityó asrjat the Āditya made them (the streams) to flow (ii. 28⁴); ní ṣīm vṛtrásya mármaṇi vájram indro apīpatat Indra has caused it, his bolt, to fall on Vṛtra's vital spot (viii. 100⁷); yáṃ sīm ákṛṇvan támase vipṛce, táṃ súryam whom they created to disperse the darkness, that sun (iv. 18³).

a. sim sometimes gives the relative the sense of ever; e.g. yat sim agas cakṛmā, sisrathas tat whatever sin we have committed, remove that (v. 857).

sú, sú well, used asseveratively = thoroughly, fully, verily and always referring to the verb, is almost restricted as an independent particle to the Samhitās, being common in the RV., but rare in the others; e. g. juṣásva sú no adhvarám thoroughly enjoy our sacrifice (iii. 242); námah sú te homage verily (be) to thee (VS. xii. 63); jarám sú gacha go safely to old age (AV. xix. 246).

a. With preceding u the particle means right well: ima u su srudhl girah hear these songs right well (i. 26°); vidmó sv asya mataram we know full well his mother (AV. i. 21).

b. With preceding ma it = by no means, not at all, never; e.g. m6 st tva... asman ni rīraman let none by any means keep thee from us

(vii. 821).

c. sú kam is used like the simple sú except that it appears with the impv. only; e.g. tisthata . . . sú kam stand quite still (i. 1916).

sma, an enclitic, slightly emphasizing particle, has two senses in the RV.:

- 1. It generally emphasizes:
- a. demonstrative or personal pronouns, relatives, or nouns, and may be rendered by just, especially, or simply by stress; e. g. tásya sma prāvitá bhava be his helper (i. 128); sá śrudhi yáh smā pftanāsu kásu cit... śúraih svàh sánitā hear thou, who especially in all battles with heroes dost win the light (i. 1292).
- b. the verb, which or (if it is compounded) the preposition of which it follows (generally at the beginning of the sentence); e.g. smási smä vayám esäm we are indeed theirs (i. 8715); á smä rátham tisthasi thou mountest indeed upon thy car (i. 5112). The verb is in the present ind. or the impv., rarely the perf.; it appears to have been accented before sma judging by the only example (vi. 4418) in which it is not the first word in the sentence (App. III, 19.A).
- c. adverbs and particles; e. g. utá sma and especially; ná sma and má sma by no means.
- a. In the AV. these emphasizing uses are similar; but in B. they have entirely disappeared.
- 2. In a few instances sma occurs in the RV. before purá with the pres. ind. to express that an action has habitually taken place in the past down to the present time; e.g. yé smā purá gātūyánti who have always aided = who aids now and formerly did so (i. 169°).
- a. This use is not found in the AV., but has become extremely common in B., where sma is always preceded by ha. The meaning

here expressed is that something habitually took place in the past (but does not as in the RV. include the present); e.g. ná ha sma vái purá agnír aparaáuvrknam dahati formerly Agni used not to burn what was not lopped off with the axe (TS.).

b. Much more frequently, however, purå is left out and the particles ha sma, from their frequent association with it, assume its meaning; e.g. té ha sma yéd devå ásurāň jáyanti, táto ha sma evé enān púnar upóttisthanti as often as the gods defeated the Asuras, the latter always opposed them again (SB.). This use of ha sma is very common with the present perfect āha; e.g. etád dha sma vå āha nāradáḥ with regard to this Nārada used to say (MS.). Other tenses than the present with ha sma are found in the AB. where, in two or three passages, the perf. and the impf. are used with them in the same sense.

svid is an enclitic particle emphasizing the first word of a sentence, usually an interrogative pronoun or adverb. It may generally be translated by pray; e.g. káh svid vrksó nísthito mádhye árnasah what tree, pray, was that which stood in the midst of the sea? (i. 1827). In one passage of the RV. this particle gives the interrogative an indefinite meaning: mātá putrásya cáratah kvà svit the mother of the son that wanders who knows where (x. 3410). Very rarely (in double questions) the particle appears without an interrogative: ásti svin nú vīryām tát ta, indra, ná svid asti: tád rtuthá ví vocah is this thy heroic deed, O Indra, or is it not: that declare in due season (vi. 183).

a. In a few instances swid appears in non-interrogative sentences: twayā ha swid yujā vayam abhi smo vajasātaye with thes as companion we are equipped for the obtainment of booty (viii, 1023).

b. The employment of svid in B. is similar; e.g. kam u svid ato 'dhi varam varisyamahe what boon, pray, beyond this shall we choose? (MS.); tvam svin no brahmistho 'si art thou, pray, the most learned of us? (SB.); yad angaresu juhoti tat svid agnau juhoti what he pours on the coals, that itself he pours on the fire (MS.).

· ha, an enclitic particle occurring after all words capable of beginning a sentence, has a slightly emphasizing and asseverative force. It is probably identical in origin with gha, but unlike that particle hardly ever (only twice) appears

in the RV. with its vowel lengthened. It is common in the RV., occurring after personal, demonstrative, interrogative, and relative pronouns, nouns, verbs, verbal prepositions, and adverbs.

a. In B. the use of this particle varies in frequency: it is comparatively rare in the TS., where it generally appears with sma or with perfects; while in the SB. it is extremely frequent. It lays stress on the first word of sentences so as to emphasize the connexion or to mark a new or important step in the narrative; e.g. iti maximriyeta: äjarasam ha caksusmän bhavati ya evam veda with these words he should wipe (his eyes): so till old age he who knows this becomes possessed of vision (AB.).

b. It is very often used after the first word of a story with or without vái. It appears predominantly with the perfect in those parts of the SB and the AB that narrate with the perfect, mostly with verbs of speaking. Thus sa ha uvãoa appears here, while so

bravit is said elsewhere.

hánta occurs three times in the RV. as an interjection in exhortations; e. g. yájāmahai yajñíyān hánta deván come, we will worship the adorable gods (x. 582).

a. It is similarly used in B.: hanta_imam yajñam sambharāma well, we will prepare the sacrifice (AB.).

hi, in origin probably an emphasizing particle, is used throughout as a subordinating conjunction which regularly throws the accent on the verb. It nearly always follows the first word of the sentence, or the second when the first two are closely connected. In V. it is used in two ways:

1. in indicative sentences (the verb having sometimes to be supplied) to express the reason (like γάρ), meaning either for, if the clause containing it follows, or because, since, if it precedes; e.g. bálam dhehi tanúsu no, tvám hí baladá ási bestow strength on our bodics, for thou art a giver of strength (iii. 5818); śruṣṭīváno hí dāśuṣe devás, tán á vaha since the gods give car to the pious man, bring them hither (i. 452).

2. in exhortative sentences, mostly with the impv., as an emphatic particle = pray, indeed; e.g. yukṣvā hi keśinā harī pray harness thy two long-maned bay steeds (i. 103).

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a. In B. three uses of hi may be distinguished:

- 1. it expresses the reason, as in the first use in V., only that the clause containing hi always follows (= for only), and the verb is much oftener omitted than expressed; e. g. tad indro 'mucyata, devo hi sah from that Indra freed himself, for he (is) a god (SB.). The particle vai is often added to strengthen hi; e. g. vairo hi va apah for water is indeed a thunderbolt (SB.).
- 2. it is sometimes employed to emphasize an interrogative = pray; e.g. katham hi karisyasi how, pray, will thou do it? (SB.).

3. it expresses assent in answers after a word repeated from a preceding question; e.g. tam eva tvam pasyasi iti; tam hi 'do you

see him?' Yes, (I see) him (SB.). .

- a. In B., when he appears in the relative clause of a period explaining a previous statement, the verb of the principal clause (to which he properly applies) is sometimes irregularly unaccented; e.g. idem he yada varsaty atha osadhayo jayante for, when it rains here, then the plants spring up (SB.).
- 181. A certain number of words having the nature of interjections occur in the Samhitas. They are of two kinds, being either exclamations or imitative sounds.
- a. The exclamations are: bát (RV.) truly, bata (RV.) alas! hánta come, used exhortatively with the subjunctive and hayé come before vocatives; híruk and hurúk (RV.) avay! hái (AV.) ho!
- b. Interjections of the onomatopoetic type are: kikirá (RV.) used with kr = make the sound kikirá = tear to tatters; kikkitá (TS.) used in invocations; ciścá (RV.) whis! (of an arrow), used with kr make a whizzing sound; phát (AV., VS.) crash! phál (AV.) splash! bál (AV.) dash! bhúk (AV.) bang! śál (AV.) clap!

CHAPTER VI

NOMINAL STEM FORMATION AND COMPOUNDS

A. Nominal Stems.

- 182. Declinable stems, though they often consist of the bare root (either verbal or pronominal), are chiefly formed by means of suffixes added to roots. These suffixes are of two kinds: primary, or those added directly to roots (which may at the same time be compounded with verbal prefixes); and secondary, or those added to stems already ending in a suffix and to pronominal roots (which are thus treated as primary stems).
- 1. Primary Derivatives as a rule show the root in its strong form; e.g. véd-a m. knowledge (vid know); sár-aṇa n. running (sr); kār-á making (skr); grābh-á m. seizer (sgrabh). In meaning they may be divided into the two classes of abstract action nouns (cognate in sense to infinitives) and concrete agent nouns (cognate in sense to participles) used as adjectives or substantives; e.g. ma-ti f. thought (man think); yodh-á, m. fighter (yudh fight). Other meanings are only modifications of these two; e.g. dána (= dá_ana) n. act of giving, then gift.
- a. When the bare root is used as a declinable stem, it usually remains unchanged; e.g. dá m. giver, bhíd f. destroyer, yúj m. companion, spás m. spy, vrdh adj. strengthening. Roots ending in i or u take a determinative t; e.g. mí-t f. pillar, stú-t f. praise. The root may appear in a reduplicated form; e.g. cikít wise, jó-gū singing aloud.
- b. Several primary nominal suffixes connected with the verbal system have already been sufficiently dealt with, viz. those of the pres. and fut. participles: ant (85; 156), ana

Digitized By Siddhanta eGangotri Gyaan Kosha and māna (158); of the perf. act. part.: vāṃs (89; 157); of the perf. pass. part.: ta and na (160); of the gerundive: ya, āyya, enya, tva, tavyà and aniya (162). The formation of stems to which the primary suffixes of the comparative and superlative, īyāṃs and iṣṭha, are added has also been explained (88; 103, 2). Of the rest the following in alphabetical order are the most usual and important:

a: e.g. bhāg-á m. share (√bhaj); megh-á m. cloud (mih discharge water); cod-á m. instigator (√cud); sárg-a m. emission (√srj); nāy-á m. leader (√nī), priy-á pleasing (√prī); hav-á m. invocation (√hū); jār-á m. lover (√jr); ve-vij-á quick (vij dart), carā-car-á far-extending. The substantives are almost exclusively m.; but yug-á n. (Gk. ζυγ-6-ν; Lat. jug-u-m).

an: m. agent nouns and about a dozen defective n. stems; e. g. ukṣ-án m. ox, mūrdh-án m. head, ráj-an m. king; ás-an n. blood, áh-an n. day, ud-án n. water, údh-an n. udder.

ana: n. action nouns: bhój-ana n. enjoyment (bhuj), sád-ana n. seat (sad); kár-ana n. deed (kr); háv-ana n. invocation (hū); bhúv-ana n. being (bhū), vrj-ána n. enclosure; also m. agent nouns: e.g. kar-aná active, mád-ana gladdening (mad), sam-gám-ana assembling; tur-ána speeding.

anā: f. action nouns: jar-aṇá old age, yóṣ-aṇā 100man, vadh-ánā slaughter. This is also the f. form of adjectives in ana; e.g. tur-áṇā speeding.

ani: f. action nouns, and m. f. agent nouns; e. g. ar-áni f. fire-stick, vart-ani f. track; carş-ani active; rurukṣ-áni willing to destroy (from des. stem of ruj destroy).

¹ The second part, ya, of this suffix is secondary (182, 2), but the whole is employed as a primary suffix (162, 5). The first part, tav, is probably derived from the old infinitive ending tave (p. 192, 4).

² The second half of this suffix, Iya, is secondary, but the whole is employed as a primary suffix (162, 6).

as: n. action nouns (with accented root) and agent nouns (with accented suffix); e.g. áp-as n. work (Lat. ŏp-us), ap-ás active; rákṣ-as n. demon, rakṣ-ás m. id.

ā: f. action nouns (from roots and secondary conjugation stems); e. g. nind-á blame; ji-gī-ṣ-á desire to win; gam-ay-á

causing to go; asva-y-å desire for horses.

i: action nouns (nearly always f.); agent nouns (adj. and subst.); and a few neuters of obscure origin; e. g. kṛṣ-i f. tillage, āj-i m. f. contest; cakṛ-i active (~kṛ), śuc-i bright; pāṇ-i m. hand; ákṣ-i n. eye, ásth-i n. bone, dádh-i n. sour milk.

is: n. action nouns (mostly with concrete sense); e.g. arc-is flame, jyót-is light, am-is raw flesh, barh-is straw.

u: agent nouns, adj. and subst. (mostly m., but several f. and n.); e.g. tan- \dot{u} thin (Lat. ten-u-i-s); bāh- \dot{u} m. arm (Gk. $\pi \hat{\eta} \chi$ -v-s), pād- \dot{u} m. foot; hán-u f. jaw; ján-u n. knee (Gk. $\gamma \delta v$ -v).

una: adj. and m. n. subst.; e.g. tár-uṇa young, dhar-úṇa supporting, m. n. support, mith-uná forming a pair, m. couple; vár-uṇa m. a god, śak-uná m. bird.

us: n. action nouns and m. agent nouns; e.g. dhán-us n. bow; jay-ús victorious; van-ús m. assailant.

ū: f.; mostly corresponding to m. and n. in u; e. g. tan-ú body; dhan-ú sandbank (n. dhán-u); independently formed: cam-ú dish, vadh-ú bride.

ka (rare as a primary, but very common as a secondary suffix): adj. and m. subst.: śús-ka dry; át-ka m. garment, śló-ka m. call, sto-ká m. drop; vrśc-i-ka m. scorpion.

ta: besides ordinarily forming perf. pass. participles, appears, in a more general sense, as the suffix of a few adjectives and of substantives with concrete meaning; e.g. trs-tá rough, áī-tá cold; dū-tá m. messenger, gár-ta m. car-seat, már-ta m. mortal, hás-ta m. hand; ghṛ-tá n. ghee, nák-ta n. night; with connecting i: ás-i-ta black, pal-i-tá grey, róh-i-ta red.

Digitized By Siddhanta eGangotri Gyaan Kosha ti: chiefly f. action nouns; e.g. iṣ-ti desire, ū-ti aid (√av), kīr-ti praise (kṛ commemorate), rā-ti gift; iṣ-ti offering, gá-ti motion, dá-ti¹ gift; dídhi-ti devotion (dhī think); amh-a-ti distress, ám-a-ti indigence. It also forms some twenty agent nouns used either as adjectives or as m. substantives; e.g. rā-ti willing to give, váṣ-ti eager; jñā-ti m. relative, df-ti m. skin, dhū-ti m. shaker, mūṣ-ti m. fist, sáp-ti m. steed, abhi-ṣti m. helper (but abhi-ṣti f. help); ám-a-ti poor, ar-a-ti m. servant, vṛk-á-ti m. murderer.

tu: chiefly forms the stem of dat, abl.-gen., and acc. infinitives; e.g. dá-tu: D. dá-tave and dátavái; Ab.G. dá-tos; A. dá-tum; also a few independent action nouns and still fewer agent nouns: ό-tu m. weft (vā weave), tán-tu m. thread; ak-tú m. ray (añj anoint), r-tú m. season, jan-tú m. creature; vás-tu f. morning (vas shine); vás-tu n. abode (vas dwell: Gk. ἄσ-τν).

tr: agent nouns, often used participially governing an acc. (when the root is generally accented); e.g. gán-tr going to (acc.), but kar-tf m. docr, yaṣ-tf sacrificer (/yaj); uṣ-tf ploughing bull; less commonly with connecting vowel: cod-i-tf instigator, sav-i-tf slimulator; ā-mar-ī-tf destroyer; tár-u-tr winning, tar-u-tf m. conqueror; var-ū-tf protector; man-ó-tr and man-o-tf inventor. This suffix also forms several names of relationship; e.g. pi-tf m. father, mā-tf f. mother (101).

tnu forms more than a dozen agent nouns, mostly adj.; e. g. kṛ-tnú active; pīy-a-tnú reviling; māday-i-tnú intoxicating, stanay-i-tnú m. thunder.

tra: agent nouns, a few of them adjectives, the rest nearly all n. substantives, expressing the instrument or means;

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¹ This word when the final number of a compound is reduced by syncope to tti: bhága-tti f. gift of fortune, maghá-tti f. receipt of bounty, vásu-tti f. receipt of wealth.

e.g. jái-tra victorious, yáj-a-tra adorable; ksé-tra n. field, pá-tra n. cup, vás-tra n. garment; khan-i-tra n. shovel. There are also a few masculines, as dáme-tra tusk (damś bite), mán-tra prayer, mi-trá friend (but n. friendship).

trā: occurs a few times as the f. form of the preceding:

áṣ-ṭrā goad (aś reach), má-trā measure (Gk. μέ-τρο-ν).

tha: action nouns, more often m. than n.; e.g. gā-thá m. song, bhṛ-thá m. offering, rá-tha m. car, há-tha, m. slaughter; ár-tha n. goal, uk-thá n. saying ($\sqrt{\text{vac}}$), tīr-thá n. ford ($\sqrt{\text{tr}}$ cross), rik-thá n. inheritance ($\sqrt{\text{ric}}$); with connecting vowel: uc-á-tha n. praise, stav-á-tha m. praise.

thā: occurs a few times as the f. form of tha: kaṣ-thā course, ga-thā song, nī-thā trick.

na: besides ordinarily forming perf. pass. participles (160, 1) appears as the suffix of a number of adjectives (f. nā) and substantives, the latter mostly m., a few n.; e. g. uṣ-ṇá hot, kṛṣ-ṇá black, nag-ná naked; budh-ná m. bottom, yaj-ñá m. sacrifice, vár-ṇa m. colour; par-ṇá n. wing, vas-ná n. pricc-

nā: as the f. form of na makes a few substantives: tṛṣ-ṇā thirst, dhé-nā cow, sé-nā missile. sthū-nā nost.

ni: m. and f. action and agent nouns (some of the latter adj.): yó-ni m. receptacle, jūr-ni f. heat; pŕś-ni speckled, pre-ni loving (/pri), bhūr-ni excited; ag-ni m. fire, váh-ni m. draught animal.

nu: action and agent nouns (including some adjectives), nearly always m.; e.g. ksep-nú m. jerk, bhā-nú m. light, sū-nú m. son; dhe-nú f. cow; dá-nu n. drop (m. f. demon).

ma: adj. and (almost exclusively m.) substantives; e.g. jih-má oblique, śag-má mighty; idh-má m. fuel, ghar-má m. heat, stó-ma m. praise, hi-má m. cold; bil-ma n. chip; hi-mā f. winter.

man: action nouns (very numerous), most of which are n.

¹ ártha occurs often in the RV., but appears only three times (in Mandala X) as a m.; in the later language it is m. only.

accented on the root, while a good many are m. accented on the suffix; e.g. áj-man n. course (Lat. ag-men), ná-man n. name (Lat. no-men), bhú-man n. world, śás-man n. praise (Lat. car-men); ján-i-man n. birth; vár-ī-man n. expanse; bhū-mán m. abundance, vid-mán m. knowledge, prath-i-mán m. breadth; also a few rarely used m. agent nouns, mostly accented on the suffix; e.g. vad-mán m. speaker, sad-mán m. sitter; áś-man m. stone (Gk. ắκ-μων); jé-man victorious; some of these differ in accent only from corresponding n. action nouns (cp. as): dā-mán m. giver: dá-man n. gift; dhar-mán m. ordainer: dhár-man n. ordinance; brah-mán m. priest: bráh-man n. worship; sad-mán m. sitter: sád-man n. seat.

mi: adj. and m. (also one f.) subst.: jā-mi related; ūr-mi m. wave, raś-mi m. ray; bhū-mi f. carth.

mī: a few f. substantives: bhú-mī earth, lakṣ-mī sign, sūr-mī tube.

yu: a few adjectives and m. substantives: yáj-yu pious, sundh-yú pure, sáh-yu strong; man-yú m. anger, mṛt-yú m. death; dás-yu m. enemy, sím-yu m. enemy.

ra: many adjectives, mostly accented on the suffix; e.g. ug-rá mighty, pat-a-rá flying, aj-i-rá swift; gfdh-ra greedy; víp-ra inspired; also several substantives of different genders (f. rā); e.g. kṣu-rá m. rasor, vam-rá m. ant; khad-i-rá m. a tree; áj-ra m. field (Gk. ἀγ-ρό-ς), váj-ra m. thunderbolt, śū-ra m. hero; abh-rá n. cloud, kṣī-rá n. milk; ág-ra n. point, rándh-ra n. hollow; śár-ī-ra n. body; dhá-rā f. stream, sú-rā f. intoxicating liquor.

ri: adj. and m. f. subst.; e. g. bhú-ri abundant, vádh-ri emasculāted; jás-u-ri exhausted; ángh-ri m. foot, sū-rí m. patron; ás-ri f. edge, ús-ri f. dawn; ang-ú-ri f. finger.

ru: adj. and a few n. substantives: cá-ru dear (Lat. ca-ru-s), bhī-rú timid; pat-á-ru flying; vand-á-ru praising; san-é-ru obtaining; áé-ru n. tear, śmáś-ru n. beard.

va: adj. and (mostly m.) substantives; e.g. ūrdh-vá

(Gk. δρθ-δ-ς), pak-vá ripe, pūr-va preceding, sár-va all (Lat. sal-vu-s); áś-va m. horse (Lat. eq-uu-s), sru-vá m. ladle; ám-ī-vā f. discase.

van: adj. and subst. (mostly m., few n.); e.g. fk-van praising, kft-van active, yáj-van sacrificing; ádh-van m. road, grá-van m. stone; pár-van n. joint.

sa: adj. and subst. (all genders); e.g. gft-sa adroit, prk-sá dappled (prc); mah-i-sá mighty; rj-ī-sá rushing; ar-u-sá red; út-sa m. fountain, drap-sá m. drop, púru-sa m. man; púr-ī-sa n. rubbish; man-ī-sá f. devotion.

snu: adj. (from root or caus. stem); e. g. ji-ṣṇú victorious; vadh-a-snú murderous; car-i-ṣṇú wandering; māday-i-ṣṇú intoxicating.

2. Secondary nominal Suffixes.

The great majority of these form adjectives with the general sense of relating to or connected with.

a: forms a large number of adjectives expressing the sense of relation to or connexion with the primitive word; many of them have in the m. become appellatives and in the n. abstract nouns. The first syllable in the great majority of instances is strengthened with Vṛddhi (the f. then always takes ī); e.g. mārut-a relating to the Maruts (marūt); dáiva divine (devá god); pārthiva carthly (pṛthiv-ī carth); mānav-á belonging to man (mán-u), m. human being; tánv-a belonging to the body (tanū); dāśarājñ-á n. battle of the ten kings (daśa-rājan); māghon-a n. bountifulness (maghá-van bountiful); without Vṛddhi: bheṣaj-á adj. healing, n. medicine; sakhy-á n. friendship (sákhi friend); hotr-á n. office of priest (hótṛ).

ā: forms the f. of adjectives which in m. and n. end in a; e. g. návā f., náva m. n. new; priy-á f., priy-á m. n. dear; gatá f., gatá m. n. gone.

ānī: forms the f. of names of male beings in a, or f. personifications; e.g. indr-ānī wife of Indra, mudgal-ánī

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wife of Mudgala; arany-āni nymph of the Forest (áranya); ūrj-ānī Strength (úrj strength).

āyana: forms m. patronymics with initial Vrddhi; e.g. kānv-āyana descendant of Kanva.

i: forms m. patronymics, with initial Vrddhi, from nouns in a; e.g. páurukuts-i descendant of Purukutsa; sámvaran-i descendant of Samvarana. Similarly formed is sárath-i m. charioteer (from sa-rátha driving on the same chariot).

in: forms numerous adjectives, in the sense of possessing, almost exclusively from stems in a; e.g. ark-in praising (ar-ká praise); from other stems: arc-in radiant (arc-i beam), var-m-in clad in armour (vár-man); irregularly formed: ret-in abounding in seed (rét-as), hiran-in adorned with gold (híran-ya).

iya (= ya after conjunct consonants): forms adjectives of relation; e.g. abhr-iyá dcrived from the clouds (abhrá), indr-iyá belonging to Indra, samudr-íya oceanic.

ī: forms the f. of m. stems made with suffixes ending in consonants (95), or with tr (101 e), and often of stems in u (98 c) or in a (always when formed with Vrddhi); e.g. ad-at-i eating, av-i-tr-i protectress, prthv-i broad (prthu), dev-i goddess (dev-a). Cp. 107.

īna: forms adjectives, chiefly expressive of direction, from the weak stem of derivatives in anc; e.g. arvāc-ína turned towards (arváño hitherward); also others expressing the general sense of relation; e.g. viśvajan-ína (AV.) containing all kinds of people.

īya: forms general adjectives, chiefly in the later Samhitās; e.g. grhamedh-īya relating to the domestic sacrifice, parvat
iya mountainous; āhavan-iya used for the oblation (ā-hávana), as a m. sacrificial fire (AV.).

eya: forms m. patronymics as well as a few general adjectives; e.g. ādit-eyá m. son of Aditi; páuruș-eya relating to man (púrușa).

ka: forms adjectives and diminutives; e.g. ánta-ka making an end (ánta), dűra-ká distant, máma-ka my; pāda-ka m. little foot, rāja-ká m. kinglet; with Vrddhi and connecting i: vásant-i-ka belonging to the spring (vasantá). The f. of some of the diminutives is formed with ikā; e.g. kumār-iká f. little girl (kumāra-ká m. little boy).

tana and (its syncopated form) tna: form adjectives with a temporal sense from adverbs and prepositions; e.g. nú-tana and nú-tna present (nú now); sanā-tána and saná-tna cternal (sánā from of old); pra-tná ancient (prá before).

tama: forms superlatives (from nominal stems and the prep. úd) and ordinals; e.g. puru-táma very many; ut-tamá highest; śata-tamá hundredth.

tara: forms comparatives from adjectives, substantives, and the prep. úd: tavás-tara stronger; rathí-tara better charioteer; út-tara higher.

tā: forms abstract f. substantives with the sense conveyed by the English suffixes -ship and -ness; e.g. bandhú-tā relationship, vasú-tā wealthiness; devá-tā divinity, puruṣátā human nature.

tāti and (less often) tāt: form abstract f. substantives (like tā); e.g. jyeṣṭhá-tāti superiority, sarvá-tāti complete veelfare (Lat. salu-tāti-); devá-tāt divine service, sarvá-tāt completeness (Lat. salu-tāt-).

tya: forms a few substantives and adjectives from adverbs and prepositions: amá-tya m. companion (amá at home); ápatya n. offspring; ni-tya constant, niṣ-tya foreign (nis out).

tva: forms n. abstract substantives (like tā); e. g. amṛtatvá n. immortality, maghavat-tvá liberality.

tvana (= tva-na): forms n. abstract substantives (nearly all of them duplicates of others in tva); e.g. jani-tvaná wifchood, sakhi-tvaná friendship.

tha: forms a few ordinals as well as adjectives (from pronominal stems) with a general numerical sense; e.g.

catur-thá Digitized By Siddhanta eGangotri Gyaan Kosha catur-thá Jourth, saptá-tha seventh; kati-thá the how-manieth?

nī: forms the f. of páti lord and of paruṣá knotty, as well as of several adjectives in ta denoting colours; thus pát-nī mistress (Gk. πότ-νια), páruṣ-ṇī a river; é-ṇī variegated (é-ta). In a few of the colour adjectives nī is substituted for the final a, while k takes the place of t; e.g. ásik-nī black (ás-i-ta).

bha: forms m. names of animals; thus rea-bhá and vrsa-bhá bull; garda-bhá and rása-bha ass.

ma: forms superlatives (partly from prepositions) and a few ordinals; e.g. ava-má lowest; madhya-má middle-most; nava-má ninth (Lat. novi-mu-s), dasa-má tenth (Lat. deci-mu-s).

mant: forms adjectives in the sense of possessing from substantives (except stems in a); e.g. asani-mant possessing the thunderbolt, kratu-mant powerful; go-mant rich in cows, caksus-mant possessed of eyes.

maya: forms adjectives (f. ī) in the sense of consisting of; e. g. manas-máya spiritual, mrn-máya made of clay (mfd).

mna: forms a few n. abstracts from nouns or particles: dyu-mná brightness, su-mná welfare.

ya: forms adjectives of relation, m. patronymics and n. abstracts. Most of the latter two classes take Vrddhi of the first syllable, but only about one-fourth of the adjectives do so; e.g. paśav-yà relating to cattle (paśu); ādityá m. son of Aditi; taugryá m. son of Tugra, but also tugr-ya; ādhipatya n. lordship (ádhipati overlord).

ra: forms comparatives (from prepositions) and ordinary nouns, mostly adjectives; e. g. áva-ra lower; dhūm-rá grey (dhūmá smoke); rath-i-rá riding in a car (rátha).

la: forms adjectives and a few m. diminutives; e.g. kapi-lá (monkey-coloured=) brown, bahu-lá abundant; vṛṣa-lá m. little man, śiśū-la m. little child.

vat: forms a few f. abstract substantives, almost exclu-

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sively from prepositions, expressing local position; e.g. ud-vát height, ni-vát depth.

van: forms adjectives in the sense of possessing and a few m. substantives; e.g. maghá-van bountiful, śruṣṭī-ván obedient, samád-van warlike; áthar-van m. fire-priest.

vant: forms adjectives, from every kind of nominal stem, in the sense of possessing; e.g. ásvā-vant and ásva-vant owning horses; sákhi-vant having friends; víṣṇu-vant accompanied by Viṣṇu; rómaṇ-vant hairy; páyas-vant containing milk. Some of these derivatives, especially those formed from pronominal stems, have the sense of resembling; e.g. mā-vant like me; nṛ-vánt manly. From this sense is derived the use of the n. acc. as an adv. of comparison; e.g. manuṣ-vát like Manus.

vin: forms adjectives from stems ending in a (which is lengthened), ā, and as; e.g. ubhayā-vín partaking of both (ubháya), aṣṭrā-vín obedient to the goad, yaśas-vín glorious. Exceptionally formed are dhṛṣad-vín bold (dhṛṣát) and vāg-vín eloquent (vác).

śa: forms adjectives and m. substantives, sometimes without change of meaning; e. g. éta-śa variegated (éta id.), yuva-śá youthful (yúvan id.), roma-śá hairy (róman hair); anku-śá m. hook, kalá-śa m. jar.

183. The above lists of suffixes practically supply the rules of gender for the Vedic noun. These may be summarized as follows:

Speaking generally, bare roots as stems, if action nouns, are f., if agent nouns, m.

Derivative stems in ā, ī, ū are f.; stems in a, t, n may be m. or n.; stems in i and u may be of any gender.

a. Feminine are all stems formed with the suffixes ā, ī,¹
 ū; tā, tāt, tāti, ti,² trā.

¹ Except seven m. stems in ī; see 100, I b.

But when stems in ti appear as agent nouns they are m., and m. f. as adjectives.

- Digitized By Siddhanta eGangotri Gyaan Kosha
 b. Neuter are all stems formed with is, tva, tvana, and, unless adjectives or agent nouns, those formed with ana, as, us.
- c. Masculine are (in so far as not used adjectivally) all stems formed with the suffixes yu, va; āyana, i, ka, bha, la.
- d. Masc. or fem. are stems formed with the suffixes ni, nu, mi, tr 4; also stems formed with the bare root.5
- c. Masc. or neut. are stems formed with the suffixes a, ta, tha, na, una, ma, ya, ra, tya, tra, tu, an, man, van; also adjectives formed with in, vin, īna, īya, tana, tama, tara, maya, mant, vant.
 - f. Masc., fem. neut, are stems formed with i or u.

B. Compounds.

- ? 184. I. Verbal Compounds are formed by combining roots with twenty prepositions and a few adverbs. compound verb (which, however, in finite forms is actually compounded only in subordinate clauses when the preposition immediately precedes the verb) is conjugated like the simple verb. Thus gam go combines with sam together to sam-gam go together, unite; 8. s. sam-gáchati. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1); e.g. sam-gam-á m. union.
- a. The prepositions which are compounded with roots are the following: ácha towards, áti beyond, ádhi upon, ánu after, antar between, apa away, api on, abhi against, ava down, a near, ud up, ní down, into, nís out, pára away,

¹ When they are of course m. as well as n.

² When they are m.

⁸ In patronymics.

⁴ Stems in tr are always m. when they are agent nouns.

⁵ These when used as adj. are occasionally neuter.

The preposition a reverses the sense of verbs of going or giving; e. g. ā-gám come, ā-dá take.

pári around, prá forth, práti towards, ví asunder, sám together.

b. A few adverbs are also compounded with a limited

number of verbs:

áram at hand is combined with kr = serve (dat.), prepare (acc.); with gam = serve; with bhū = serve, conduce to (dat.).

āvis openly is combined with as, bhu and kr only; with the two former it means become visible, appear; e.g. āvis santi being manifest; āvir agnir abhavat Agni became manifest; with kr it means make visible, e.g. āvis karta make manifest.

tirás aside is combined with bhū be and dhā put only; e.g. má tiró bhūt may it not disappear.

purás in front is combined with kr do and dhā put only; e.g. krnotu rathám puráh may he place (our) car in the forefront.

śrád, an old word meaning heart (Gk. καρδ-ία and κραδ-ίη, Lat. cord-), having acquired the character of an adverb, is once combined with kr and often with dhā put in the sense of put faith in, credit (= Lat. crēdo for cred-do), but is nearly always separated from the verb by other words; e.g. śrád asmai dhatta believe in him; śrád víśvā váryā kṛdhi cntrust all boons (to us).

prā-dur (before the door) begins to appear in the AV. in combination with bhū = become manifest, appear.

c. A few substantives, after assuming an adverbial character, appear compounded, like verbal prefixes, with participial forms in the AV. These are: ásta-m² home with i go: astam-yánt setting, astam-eṣyánt about to set, ástam-ita set; námas obeisance with the gerund of kṛ make: namas-kṛtya doing homage.

2 This word is still a substantive in the RV.

¹ In the SB. and later tiras is also combined with kr do.

In the RV. a few substantives designating parts of the body are compounded with the gerund of grah-seize: karnaginya seizing by the ear, pāda-ginya seizing by the foot, hasta-ginya grasping by the hand.

d. The interjection hin is compounded with kr in the sense of utter the sound hin, murmur; e.g. hin-krnvati lowing. There are also a few reduplicated interjectional words, mostly onomatopoetic and nearly always ending in ā, that appear compounded with bhū and kr: alalā-bhávant sounding merrily; jañjanā-bhávant sparkling; malmalā-bhávant glittering; bharbhará-bhavat became confounded; bibibā-bhávant crackling; kikirá krnu tear to tatters; maşmaṣá karam I have crushed; masmasá kuru and mṛsmṛsá kuru crush; akhkhalī-kṛtya croaking.

a. The latter compound is the only example in the RV. of I appearing instead of ā before kr or bhū. The AV. has vātī-kṛta n. a disease (from vāta wind).

II. Nominal Compounds.

185. From the Indo-European period the Vedic language has inherited the power of combining two or more words into one treated like a simple word as regards accent, inflexion, and construction. Both in the frequency and in the length of compounds the Vedic language resembles the Greek of Homer. In the RV. and the AV. no compounds of more than three independent members are met with, and those in which three occur are rare, such as pūrva-kāma-kṛtvan fulfilling former wishes.

The two characteristic features of a compound are unity of accent and employment of the uninflected stem in the first member (or members); but there are exceptions to both these rules. Occasionally tmesis of a compound occurs.

¹ Chiefly in dual compounds, as dyava ha kṣamā heaven and earth; also in a few others, as narā vā śaṃsam, for narā-śaṃsam. It takes place only when the compound is doubly accented.

The Sandhi between the members is, moreover, sometimes different from that between words in a sentence.

a. The gender of compounds, if they end in substantives, is with few exceptions that of the last member; the gender of collectives is always neuter. The number in compounds depends on the sense; that in collectives is always singular. When the word appearing as the first member has two stems, the weak stem is used; when it has three, the middle stem (78 a). In substantive compounds the last member retains, as a rule, its gender, form, and inflexion; while in adjectival compounds the gender and inflexion of the last member are of course variable.

b. Classification. Vedic compounds may be divided into three main classes according to their syntactical relations: 1. Co-ordinatives, or those in which the members are co-ordinated; 2. Determinatives, or those in which the first member determines or limits the sense of the last; 3. Possessives, or adjectives the general meaning of which implies possession (as bahv-anná possessing much food). these must be added, in order to classify Vedic compounds exhaustively, three lesser groups: 4. Governing compounds, or adjectives in which the first member governs the last in sense (as kṣayád-vīra ruling men); 5. Syntactical compounds, or irregular formations arising from the juxtaposition of two words in a sentence; 6. Iteratives, or repeated words treated as compounds in the Samhitas inasmuch as they have only one accent and a special meaning when thus combined.

1. Co-ordinative (Dvandva) | Compounds.

186. These consist of two substantives, far less commonly adjectives, connected in sense with 'and'.

¹ This term applied to co-ordinatives by the later Hindu grammarians, means pair or couple.

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A 1. The most numerous group (about three-fourths of all the Dvandvas) in the Rigveda comprises those compounds (nearly always names of deities) in which each member is dual in form and has a separate accent; e.g. mitrá-várunā Mitra and Varuna; mātárā-pitárā mother and father; dyávāprthivi heaven and earth. In the RV. the two duals are often separated, as in the line a nakta barhih sadatam usasa let Night and Dawn seat themselves upon the litter. The proper genitive of such compounds is e.g. mitráyor várunayoh. But as these co-ordinate duals early came to be regarded as a unit, the commonest ending of the first member, that of the N. A., came to be retained unaltered in the other cases: G. mitrá-várunayoh, I. mitrá-várunabhyam. A further step towards unification is taken in a minority of cases in which the first member loses its accent and the last syllable of the final member (irrespectively of its original accent) receives the acute, as surya-candramás-a sun and moon (candrá-mas). The last stage in the Rigyeda appears in four examples in which the first member assumes the stemform, e.g. indra-vāyū Indra and Vāyu. In the later Samhitas and in B. this is the prevailing type in new formations, e.g. dakşa-kratú m. will and understanding (TB.).

2. Another type is represented by the plural Dvandvas which express pairs of groups. These show the stem-form in the first member and the accent on the final syllable of the last. The only examples in the RV. occur in Book X; e. g. aho-rātrāṇi days and nights, ajāváyas goats (ajá) and sheep (ávi); but in the later Samhitās this type becomes quite general, e. g. bhadra-pāpāḥ (AV.), the good and the bad.

¹ Cp. Latin su-ore-laurilia, a later type representing three groups.

² This Dyandva shows a double irregularity: the gender of the first member has prevailed over that of the second, and the f. stem ratri has been changed to ratra.

³ Several of the cardinal numerals are old Dvandvas, e.g. dvádasa tretes (two and ten), dvá being an old dual; tráyo-dasa thirteen (three and ten).

- 3. There occur in the Samhitüs a few singular Dvandvas which express a collective sense and are always neuter, and accent the final syllable; e.g. iṣṭā-pūrtám what has been offered or given; kṛta akṛtám (AV.) what has been done and not done; keśa-śmaśru n. hair and beard (AV.); bhadra-pāpám (AV.) good and evil; samiṣṭa-yajus (VS.) sacrifice and sacrificial formula.
- B. Dvandvas consisting of adjectives are rare. They are of three types:
- 1. The adjectives designate colours, their combination expressing a mixture of the two, as nīla-lohitá dark blue and red = dark red:
- 2. They express a contrast, as utkūla-nikūlá (VS.) going uphill and downhill.
- 3. They are used with dual substantives to express that each is an attribute of one unit of the kind, as pad-bhyām dakṣiṇa-savyābhyām (AV.) with the two feet, the right and the left.
- a. The old dual Dwandvas (A 1) are frequently represented by elliptical duals which put one of a pair in the dual to express both, as dyávā = heaven and earth; mitrá = Mitra and Varuņa; pitárā = father and mother; mātárā = mother and father, parents.

2. Determinatives.

187. This numerous class of compounds comprises two groups. In the larger group $(2\ a)$ the first member has the value of a substantive dependent, in the sense of an oblique case, on the second, which may be either a verbal noun or an ordinary substantive. This may be called the dependent determinative group (named Tatpuruṣa by the later Hindu grammarians). In the other group $(2\ b)$ the final member,

¹ Cf. the Greek νυχθήμερον.

² Originally doubtless istapurta, dual in both members. •

if an ordinary substantive, is described adjectivally, or, if a verbal noun, adverbially, by the first member. This may be called the descriptive determinative group (called Karmadharaya by the later Hindu grammarians).

2 a. Dependent (Tatpurusa) Determinatives.

A. The first member (substantive or pronoun) may have the sense (and often even the form) of any oblique case. When it has an acc., inst., abl., or loc. sense, the final member is mostly a verbal noun; when it has a dat. or gen. sense, it is always an ordinary noun. The compound may be a substantive or an adjective, according as the last member is one or the other.

1. In acc. dependents the final member is always a verbal noun; e.g. havir-ád eating the oblation; go-ghná cow-slaying, aśva-hayá urging on steeds; deva-mādana exhilarating the gods; gara-gīrṇá (AV.) having swallowed poison; bhūridāvan giving much; bhadra-vādin uttering an auspicious cry; vāja-sāti f. act of winning booty; vrtra-hátya n. act of slaying Vrtra.

2. Inst.: indra-pátama most drunk by Indra; agnidagdhá burnt with fire; devá-tta given by the gods; aritra-párana, adj. crossing with oars; tanú-subhra shining (with=) in body; bala-vijñāyá to be recognized by his strength.

¹ The subdivision ending in verbal nouns may be called 'verbal dependents'.

Examples of this sense are very rare. The final member is an ordinary adjective or substantive.

³ The final member of genitive dependents is always an ordinary substantive.

⁴ The subdivision ending in ordinary substantives may be called 'nominal dependents'.

⁵ Cf. Greek ἐππό-δαμο-s horse-taming.

⁶ An example of the rare use of a past pass. part: in a transitive sense.

⁷ tta for datta (160, 2 b).

3. Dat.: vakmarāja-satya faithjul to the ordainers of hymns; visvá-sambhū salutary for all.

4. Abl.: go-já produced from cows; tivra-sú-t pressed

? from the fermenting mass.

5. Gen. (the commonest sense): rāja-putrá king's son; viś-páti lord of the clan; deva-kilbiṣá m. offince against the gods; dru-padá n. post of wood.2

6. Loc.: áhar-jāta (AV.) born in the day; uda-plutá (AV.) swimming in the water; puru-bhú being in many places;

bandhu-kṣit dwelling among relatives.

a. In their first member many dependent compounds retain the case-ending, most commonly the acc., often the loc., but the rest rarely. Sing. endings (acc. and inst.) may express a plur. sense. Plur. endings (acc. and loc.) sometimes occur, but du. endings never in these compounds.

The acc. generally expresses the object of a transitive verb. The form in am is, in the RV., the rule before the verbal nouns -kara making, -caya collecting, -jaya conquering, -tara overcoming, -dara cleaving, -bhara bearing, -ruja breaking, -sani winning, -saha overwhelming; e.g. abhayamkará procuring securily, dhanam-jayá winning booty, puram-dará, destroying forts, sutam-bhará receiving pressed Soma; it also occurs before other verbal nouns, not infrequently before such as begin with vowels; e.g. dhiyam-dhá devout, visvam-invá all-moving, ásvam-iṣti secking horses. An example of a cognate acc. is subham-yá moving in brilliance, and of an adverbial acc., ugram-pasyá (AV.) looking fiercely. Examples of an acc. pl. ending are kā-cit-kará doing all manner of things; pásva-iṣti desiring kinc.

¹ An example of an objective genitive.

Here the genitive expresses the material.
The singular acc. form with plural sense.

Also im in pustim-bhará bringing prosperity and harim-bhará bearing the lawny (bolt).

⁵ This and ásvam-işţi are Tatpuruşa possessives (189, 2).

Inst.: girā-vfdh rejoicing in song; śúnesita driven by dogs¹ (śúnā); vidmanápas working (apás) with wisdom (vidmánā); kṣudhā-mārá (AV.) m. death by hunger; vācástena² thief by speech, secretly injuring by words.

Dat.: the only example seems to be found in the loose syntactical compound dasyave vfka wolf to the Dasyu, used as a proper name.

Abl.: divo-já produced from heaven; divo-rúc shining from the sky.

Gen.: very common before páti husband or lord, as gná-s-páti husband of a divine woman; já-s-páti lord of a family; bráhmaṇas-páti lord of prayer. It also occurs in the proper names divo-dāsa servant of heaven and śunaḥ-śépa Dog's-tail.

Loc.: common in the RV. before agent nouns formed from the simple root; e.g. divi-yáj worshipping in heaven; rathe-sthá standing on a car; also before several formed with a; e.g. divi-kṣayá dwelling in heaven. There are also several examples of plurals, as apsu-ṣád dwelling in the waters; goṣu-yúdh fighting in (= for) kine; hṛtsv-ás piercing the heart. The singular also occurs a few times before an ordinary adj. or subst., as máde-raghu quick in exhilaration; svapne-duḥṣvapnyá (AV.) n. evil dream in sleep.

a. If a root forms the last member of a Tatpurusa, final long vowels (ā, ī, ū) undergo no change, while short vowels (i, u, r) usually add a determinative t; e.g. agre-på drinking first; yajña-nf leading the

?

¹ Singular ending with plural sense.

² A rare example of an inst. with an ordinary substantive as final member.

By the false analogy of these words are also formed from a stems rta-s-pati lord of pious works and ratha-s-pati lord of the car. Dam-pati lord of the house probably = dam-s-pati.

⁴ Radical a, as a shortened form of ā, often appears as a final, liciefly in the later Samhitās, as agre-gá going in front, nāma-dhá (AV.) name-giving.

sacrifice; rēja-sū king-creating; but divi-kṣī-t dwelling in heaven; soma-sū-t Soma-pressing; jyotiṣ-kṛ-t light-creating. There is, however, no t added in vanar-gū forest-roaming.

2 b. Descriptive (Karmadhāraya) 2 Compounds.

188. This class of Determinatives is comparatively rare in the Samhitas. The last member is generally an ordinary substantive, but is sometimes a verbal or an ordinary adjective. The relation of the first member to the last is appositional, attributive, or adverbial. It is expressed in three ways:

1. By a Substantive. If followed by a subst., it has an attributive sense equivalent to an adj. expressing sex or a compound nature; e.g. puruṣa-mṛgá (VS.) m. (man =) male antelope; úlūka-yātu m. owl demon, i.e. demon in form of an owl; puruṣa-vyāghrá (VS.) m. man-tiger, a kind of demon; vṛṣā-kapi m. man-ape.

If followed by a verbal adj., the preceding subst. is usually appositional in sense; e. g. īśāna-kft acting as a ruler; stóma-taṣṭa fashioned as a hymn of praise. But sometimes it is adverbial; e. g. rtv-ij sacrificing in season = regularly; sárga-takta speeding with a rush.

- a. Before a verbal noun a substantive sometimes implies a comparison; e.g. dhāra-vākā sounding like a stream, šyenā-jūta speeding like an eagle. Similarly before an ordinary adjective: śūka-babhru (VS.) reddish like a parrot.
- 2. By an Adjective. If followed by an ordinary subst., the adj. has the usual attributive sense; e.g. candrá-mās m. (bright) moon; kṛṣṇa-śakuní (AV.) m. raven (lit. black

² This is the term applied to this class of compounds by the later Hindu grammarians.

¹ Final u sometimes appears as a shortened form of u in some Tatpurusas, as dhi-jú inspiring the mind; puru-bhú appearing in many places.

bird); nava-jvārá m. new pain; mahā-grāmá m. great host; yāvayat-sakhá m. protecting friend. Sometimes the qualifying adj. indicates a part of what the last member expresses; e. g. adhara-kaṇṭhá (VS.) m. lower (part of the) neck; ardha-devá m. demi-god; pūrvāhṇá m. forenoon; madhyáṃ-dina m. midday.

If followed by a verbal noun, the preceding adj. is adverbial in sense; ⁵ e. g. āśu-pátvan ⁶ swift-flying, i. e. flying swiftly; āśu-héman swiftly-speeding; sana-já born of old (= sánā); satya-yáj sacrificing truly (= satyám), dvi-já (AV.) born twice. ⁷ Similarly before ordinary adjectives: viśvá-ścandra all-glittering; hári-ścandra glittering yellow; try-àruṣa ⁷ (AV.) ruddy in three places.

- a. At the end of Karmadhārayas the final n of an stems is dropped in eka-vṛṣć (AV.) m. only bull, mahā-vṛṣć (AV.) m. great bull, bha-drāhá (AV.) n. auspicious day.
- 3. By an Adverb (inclusive of particles and prepositions): akṣṇayā-drúh injuring wrongly; amutra-bhúya (AV.) n. state of being there; evåra quite (evå) ready (ára); púnarnava renewing itself; punar-bhú arising again; puro-yávan going before; puró-hita placed in front; sató-mahat equally (sa-tás) great; satyám-ugra truly mighty; sāyaṃ-bhavá

As first member of Karmadhärayas (and Bahuvrīhis) mahát appears as mahā; but the AV. has mahat-kāndá great section.

² Here sakhi friend becomes sakha. Cf. 189, 4 d and 189 A. 2 a.

³ Here ahan day is syncopated and extended with a; also in aparahna (AV.) afternoon, ny-ahn-a (AV.) decline of day.

⁴ With case-ending retained in the first member.

^{.5} The sense is rather appositional in pūrva-pā drinking (as) first, vāmā-jāta born as one dear, i. e. dear by nature.

⁶ Cf. Gk. ἀκυ-πέτης swift-flying.

⁷ Here the cardinals are used for the numeral adverbs dvf-s, tri-s.

⁸ This is much commoner in Bahuvrīhis (189, 4).

⁹ Also in sad-ahá (AV.) m. period of six days (189, 4).

(AV.) m. becoming evening; paścā¹-dośá (VS.) m. later part of the evening; idā-vatsará¹ (AV.) m. the present year; puróagni¹ (VS.) m. fire in front; su-dá giving willingly; duḥ-śéva unfavourable; a-mítra m. non-friend, enemy; su-vasaná n. fair garment; áti-kṛṣṇa excessively dark; prá-ṇapāt m. great grandson; adhi-rājá m. supreme king; prá-vīra m. great hero; saṃ-vatsará m. full year.

3. Possessive (Bahuvrīhi) Compounds.

189. These compounds are secondary adjectives. They are determinatives (generally Karmadhārayas), ending in substantives, which have been transformed into adjectives agreeing in gender, number, and case with another substantive expressed or understood. The transformation is accompanied by a shift of accent from the final member to the first. The term 'possessive' is probably the most appropriate as applied to these compounds, for it expresses their general meaning in the vast majority of cases; in a few instances the more comprehensive sense of 'connected with' is required to indicate the relation between the substantive and the Bahuvrihi compound agreeing with it; e.g. viśvá-nara belonging to all men. Possessives are of two kinds:

1. Karmadhāraya Possessives, in which the first member is an attributive adj. (including participles), an appositional subst., or an adverb (including particles and prepositions): e. g. ugrā-bāhu powerful-armed; hatā-mātr whose mother has been slain; rúśad-vatsa having a shining calf; áśva-parṇa horse-winged, i. e. whose wings are horses; indra-śatru having Indra as a foe; rājā-putra having kings as sons; híraṇyanemi whose fellies are (made of) gold; aṣṭā-pad² eight-footed, dvi-pād² two-footed; itthā-dhī having such thought, devout; puro-rathá whose car is in front; vi-grīva wry-necked;

¹ Here the adverbs preceding ordinary substantives are = adjectives.

² Gk. δκτώ-ποδ-.

³ Lat. bi-ped-.

an-udrá waterless; a-pád footless; kú-yava causing a bad harvest; dus-pád ill-footed; su-parná beautiful-winged.

- a. In some possessives based on appositional Karmadhärayas a comparison of the first with the final member is implied; e. g. varşājya (AV.) whose rain is (like) butter; vrksā-keša whose trees are (like) hair, tree-haired = wooded (mountain).
- b. The superlatives jyéstha chief and śréstha best, the comparative bhűyas more, and pára higher, are used substantively as final member of possessives: indra-jyestha having Indra as chief, yamá-érestha (AV.) of whom Yama is best, ásthi-bhűyāms (AV.) having bone as its chief part = chiefly bone, avara-s-pará²(VS.) in which the lower is higher, topsy-turvy.
- 2. In Tatpuruşa Possessives the first member most commonly has a gen., not infrequently a loc., but rarely an inst. or acc. sense. The case-ending is in several instances retained. Examples are: rāyás-kāma having a desire for wealth; diví-yoni having (his) origin in heaven; bhāsá-ketu recognizable by light; tvám-kāma having a desire for thee.
- a. In possessives based on gen. Tatpurusas, the first member often implies a comparison, but never with a case-ending; as agni-tejas (AV.) having the brightness of fire, fire-bright; fksa-griva bear-necked; gó-vapus cow-shaped; máno-java having the swiftness of thought, swift as thought; mayúra-roman having the plumes of peacocks.
- b. When a loc. sense is intended, parts of the body appear as the last member; e.g. asru-mukhá (AV.) having tears on her face, tear-faced; ghṛtá-pṛṣṭha having buller on his back, buller-backed; pắtra-hasta (AV.) having a vessel in his hand; maṇi-grīvá having pearls on the neck; mādhu-jihva having honey on his tongue; vájra-bāhu having a bolt on his arm.
- 3. Bahuvrthis come to be used substantively, when the noun with which they agree is dropped: thus su-parná fair-winged, m. bird. Of this use there are three applications:
- a. These compounds very frequently appear as m., sometimes as f., proper names, the adjectival sense often not.

¹ Gk, αν-υδρο-s.

² Here the s of the nom. survives from the use of the two words in syntactical juxtaposition. Cp. the later para-s-para and anyo-'nya.

occurring at all. Thus brhad-uktha adj. having great praise, m. a seer; brhád-diva adj. dwelling in high heaven, m. a seer, f. brhad-divá a goddess; m. as names only. Priyá-medha (to whom sacrifice is dear) and Vāmá-deva (to whom the gods are dear).

- b. They appear not infrequently as n. substantives with an abstract (sometimes a collective) sense, especially when the first member is the privative particle a- or an-, or the adjective sárva all; e.g. an-apatyá, adj. childless (AV.), n. childlessness: sarva-vedasá (AV.) n. whole property; ni-kilbisá n. deliverance from sin; mātr-bandhú (AV.) n. maternal kin hip.
- c. With numerals, from dvi two upwards, as their first member, they form sing. neuters 1 (always ending in accented a) with a collective sense; e.g. tri-yuga n. period of three lives; dvi-rājá (AV.) n. battle of two kings; dasāngulá n. length of ten fingers (4 d).
- 4. The final member of Bahuvrīhis is liable to various changes tending to make it end in a.
- a. The n of several words in an, kárman,² dháman, náman, párvan, vísan, sakthán, is frequently dropped in ordinary Bahuvrihis, and that of ahan in numeral collectives ; c. g. visva-karma 3 performing all work, priyá-dhāma occupying desirable places, chando-nāma (VS.) named metre, netrical, vi-parva jointless, dvi-vrsa (VS.) having two bulls, lomasasaktha (VS.) having hairy thighs; sad-ahá (AV.) m. period of six days.

b. The suffixes a and ya are frequently added, and sometimes ka; e.g. catur-aks-á four-eyed, su-gáv-a having fine cous, anyódar-ya born from another womb (udára), dása-mās-ya ten months old, mádhu-hast-ya honey-handed, try-amba-ka having three inothers, vi-manyu-ka (AV.) free from anger, a-karná-ka (TS.) earless.

c. The suffix in (possessing) is sometimes pleonastically added: mahā-hast-in having large hands, ku-nakh-in (AV.) having bad nails,

¹ Except those formed with ahá day, which are m., as sad-ahá m. series of six days.

² But this word retains its n in seven compounds in the RV.

³ But also visvá-karman.

But a-parván and víja-parvan,

yaso-bhag-in (VS.) rich in glory, sa-rath-in (VS.) riding in the same chariot.

d. a is substituted for i in kavā-sakhā laving a niggard for a friend, and in dašāngulā n. length of ten fingers (angūli). On the other hand, i is substituted for a in some compounds of gandhā smell, and in a few others: dhūmā-gandhi smelling of smoke, kṛṣṭā-rādhi (AV.) attaining success (rādha) in agriculture, prāty-ardhi to whom the half? (ārdha) belongs.

e. In the f. of Bahuvrīhis pati husband or lord, instead of remaining unchanged, takes the f. form of the subst. (pati wife) in dasa-pati having a demon as master, deva-pati having a god as a husband, vfsa-pati ruled by a mighty one, sura-pati having a hero as a husband.

4. Governing Compounds.

189 A. In this class, which embraces a considerable number of compounds, the first member, being either a preposition or a verbal noun, governs the last in sense. They resemble Bahuvrihis in form 2 as well as in their adjectival character.

1. In the prepositional group, in which about twenty examples occur in the RV., the first member is a preposition capable of governing a case; e.g. ati-rātrá lasting overnight; anu-kāmá according to wish; å-pathi and ā-pathi being on the way; paro-mātrá going beyond measure, excessive.

a. Like Bahuvrihis, compounds of this type may become substantives; e.g. upānas-á adj. being on a wagon, n. (AV.) space on a wagon.

b. The final member, when it does not end in a, adds the suffix a, and ya sometimes even when it already ends in a; e.g. anu-path-a going along the road, adhas-pad-a being under the feet, paro-ks-a (AV.) away from the eye (aks), puro-gav-a m. leader (going before the cows);

¹ Otherwise sakhi remains unchanged in both Bahuvrīhis and Karmadhārayas (but 188, 2) in the RV.; cp. 189, 2a.

² But the meaning is entirely different; for in the prepositional class the first member has the sense of a prep. (not an adj.), and in the verbal class, it has a transitive (not an intransitive) sense. In the latter class the final syllable of a part. is always accented (but in Bahuvrlhis only when that is the natural accent).

³ Here ratri night becomes ratra, as in the Dvandva aho-ratra n. day and night.

- ádhi-gart-ya being on the car-seat (gárta), antah-paráav-yá (VS.) being between the ribs (páráu), úpa-mās-ya (AV.) occurring every month (mása), tiró-ahu-ya (being beyond a day), belonging to the day (áhan) before yesterday.
 - 2. In the verbally governing class the first member is an agent noun or an action noun governing the last member as an object. With a single exception 1 they never add a suffix. Three types (in all of which examples of proper names occur) may be distinguished.
 - a. In the commonest type, which is almost restricted to the RV., the first member is a participle ending in at formed from transitive present stems in a, a, or aya; e. g. rdhad-vāra increasing goods, taraddveṣas overcoming (tarat) foes, dhārayat-kavi supporting the voise, mandayat-sakha gladdening his friend. The following are used as proper names: rdhad-ray (increasing wealth), jamad-agni (going to Agni), bharad-vāja (carrying off the prize):

b. Only three or four examples occur of a second type, in which the first member consists of a simple present stem (probably representing an imperative): radā-vasu⁵ dispensing wealth, šikṣā-nar-â⁵ helping men;

as the name of a man : trass-dasyu (terrify the foe).

c. Some half dozen examples occur in the RV. of a third type, in which the first member is an action-noun in ti: dati-vara giving treasures, viti-radhas enjoying the oblation, vrsti-dyav causing the sky to rain; as the name of a man: pusti-zu m. (rearing kine).

5. Syntactical Compounds.

189 B. A certain number of irregular compounds are formed in a manner differing from that of any of the four classes described above. They may be treated as a class, since all of them have been produced by the same cause: frequent syntactical juxtaposition in a sentence.

jamat is a palatalized form of an aor. part. of gam go.

fikṣā-nar-á; see below, note 6.
 rdhát aor. part. of rdh increase.

sakhi friend becomes sakha in two other governing compounds: drāvayát-sakha speeding his friend and śrāvayát-sakha making his friend famous. Cf. 188, 2, note 2.

In this and the following example the a of radā and sikṣa is metrically lengthened.

- a. The relative adverb yad (a nominally formed abl.) in so far as has come to be compounded with a superlative in the adj. yac-chresthá the best possible (lit. in so far as best), and with a gerundive in the adv. yad-radhyam as quickly us possible (lit. in so far as attainable).
- b. The initial words of a text begin to be compounded in the later Samhitas as a substantive to designate that text. Thus ye-yajāmahá (VS.) m., used in the N. pl., means the text beginning with the words yé yájāmahe.
- c. Several subst. or adj. compounds have resulted from phrases consisting of two words in juxtaposition. Thus aham-uttará (AV.) n. dispute for precedence (from ahám úttarah I am higher); mama-satyá n. dispute as to ownership (from máma satyám it is certainly mine); mām-paśyá (AV.) designation of an aphrodisiac plant (from mám paśya look at me); kuvít-sa some one (from kuvít sá is it he?); áham-sana (voc.) rapacious (from ahám sanā I will obtain); aham-pūrvá eager to be first (from ahám pūrváh I should be first); kim-tvá (VS.) asking garrulously (from kím tvám what are you doing?).

6. Iterative Compounds.

189 C. Substantives, adjectives, pronouns, numerals, adverbs, and prepositions are often repeated. They are then treated as compounds, the second member losing its accent and the two words being written in the Pada text with the Avagraha between them, as in other compounds. This class resembles other compounds in having a single accent, but differs from them in having not the stem but the fully inflected form of nominal words in the first member. In the RV. the iteratives number over 140, rather more than half of them being substantives. The sense conveyed by the repetition is frequency, or constant succession in time, or distribution in space. Examples of the various kinds of iteratives are the following:

- a. Substantives: áhar-ahar, divé-dive, dyávi-dyavi every day. māsi-māsi month after month; grhé-grhe, dámedame, visé-vise in every house: ángad-angat from every limb; diśó-diśah (AV.) from every quarter; yajfásya-yajfiasya of every sacrifice; párvani-parvani in every joint; agnim-agnim (duvasyata), (worship) Agni again and again; annam-annam (AV.) food in perpetuity.
- b. Adjectives: pányam-panyam . . sómam Soma who is again and again to be praised; pracim-pracim pradisam each eastern direction; úttarām-uttarām sámām (AV.) each following year.
- c. Pronouns: tvám-tvam aharyathāh thou didst ever rejoice; yád-yad yámi whatever I ask; tát-tad . . dadhe he always bestows that.3
- d. Numerals: páñca-pañca five cach time; saptá-sapta (tredhå three times) seven in each case (= 21).4
- e. Adverbs: 5 yáthā-yathā as in each case; adyádyā śváh-śvah on each to-day, on each to-morrow.
- f. Prepositions: the four which are found used thus are úpa, párā, prá, sám; e.g. prá-pra . . śasyate it is ever proclaimed.
- g. The only example of a verbal form occurring as an iterative is piba-piba drink, drink. Otherwise a repeated verb is treated independently; e.g. stuhí stuhí praise, praise.

¹ shar-divi day after day, is a kind of mixed iterative.

² For divi-divi and visi-visi, owing to the influence of the frequent loc. in e from a stems.

³ In the SB. such words are repeated with vā: yāvad vā yāvad vā and yatamé vā yatame vā.

⁴ Such iteratives led to the formation of regular compounds in B.: 6ka-ekah (AV.): 6kaikah (SB.); dvá-dvá (RV.): dvan-dvám (MS.) in twos, dvan-dva pair (B.).

⁵ In a few instances repeated adverbs are not treated as compounds, both words being accented: nú nú now, now; ihéhá (AV.) here, here, but always incha in RV.

In the SB. also occurs yájasva-yajasva.

CHAPTER VII

OUTLINES OF SYNTAX

190. Having in the preceding parts of the present grammar dealt with single words in their phonetic, their derivative, and their inflexional aspects, we now turn to their treatment in syntax, which regards their arrangement and mutual meaning when they are combined to form a sentence, which is the expression of a connected and definite unit of thought. The parts of which the sentence may consist are either inflected words: the noun (substantive and adjective) and the verb, the participle which shares the nature of both, and the pronoun; or uninflected words: prepositions, adverbs, and conjunctions. A comparison of the syntax of the RV. with that of classical Sanskrit shows (1) that the use of the middle voice, the tenses, the moods, the inflected participles, the infinitives, and the genuine prepositions is much fuller and more living in the former, while (2) that of the passive voice and of indeclinable participles is much less developed, that of absolute cases and of adverbial prepositions with case-endings is only incipient. and that of periphrastic verbal forms is non-existent. The later Samhitas and the Brahmanas exhibit a gradual transition by restriction or loss in the former group and by growth in the latter to the condition of things prevailing in classical Sanskrit.

The Order of Words.

191. Since metrical considerations largely interfere with the ordinary position of words in the Samhitas, the normal order is best represented by the prose of the Brahmanas,

and as it there appears is, moreover, doubtless the original one.

The general rule is that the subject begins the sentence and the verb ends it, the remaining members coming between.

a: The subject begins the sentence; e. g. vísah kṣatríyā-ya balím haranti the peasants pay tribute to the prince (ŚB.). ? It may, however, be preceded by a particle like utá or occasionally by any other member of the sentence intended to be strongly emphasized; e. g. prayājáir vái deváh svargám lokám āyan by means of the Prayūjas the gods went to the heavenly world (ŚB.).

b. The verb occasionally moves to the beginning of the sentence when it is strongly emphasized; e.g. yánti vá ápa, éty ādityá, éti candrámā, yánti nákṣatrāṇi the waters move, the sun moves, the moon moves, the stars move (ŚB.). A predicative noun with the copula (which may be omitted) being equivalent to a verb, naturally occupies the same position; e.g. sárve ha vái devá ágre sadfśā āsuḥ all the gods in the beginning were similar (ŚB.); mitró vái śivó devánām Mitra, indeed, is the kindly one among the gods (TS.). Nevertheless the predicative noun, being emphatic, is as a rule the first word in the sentence; e.g. mártyā ha vá ágre devá āsuḥ the gods were originally mortals (ŚB.); púruṣo vái yajñáḥ the sacrifice (is) a man (ŚB.).

c. As regards the cases, the acc. is placed immediately before the verb; e.g. chándāmsi yuktáni devébhyo yajñám vahanti the metres, when they are yoked, take the sacrifice to the gods (ŚB.). Adverbs and indeclinable participles occupy a similar position. Occasionally such words move to the beginning; e.g. diví vái sóma ásīd, átha ihá deváh in heaven was Soma, but here the gods (SB.).

d. The apposition, including patronymics and participles, follows the word which it explains or defines; e.g. sómo rájā Soma, the King. A participle, in its proper sense, if

emphatic may be placed at the beginning; e. g. svapántam vái dīkṣitám rákṣāmsi jighāmsanti it is when he sleeps that the Raksases seek to slay the initiated man (TS.).

e. The attribute, whether adjective or genitive, precedes its substantive; e.g. hiranyáyena ráthena with golden car (i. 85°); devánām hótā the priest of the gods. Only when adjectives are used in apposition, especially as epithets of the gods, do they follow; e.g. mitráya satyáya to Mitra, the true (TS.). Also adjectives designating the colours of certain animals, especially horses and cows, are found after the subst. The subst. belonging to a gen. is placed before the latter only when it is emphatic.

f. The preposition belonging to a verb precedes it, always in B., generally in V., where, however, it also sometimes follows; e. g. jáyema sám yudhí spídhah we would conquer our foes in battle (i. 83). The preposition as a rule immediately precedes the verb, but is often also separated from it by one or more words; e. g. á sáyakam magháva adatta? the Bounteous One seized his missile (i. 323); ápa támah pāpmānam hate she drives away darkness and sin (TS.). When a compound verb is emphatic, the preposition alone as a rule moves to the front occupying the position that the simple verb would occupy; e. g. prá prajáyā jāyeya I would increase with progeny (TS.).

When used with substantives the genuine prepositions as a rule follow their case, while the prepositional adverbs precede it. The reason of this doubtless is that the former supplement the sense of the case, while the latter modify

the sense much more emphatically.

g. Multiplicative adverbs precede their genitive; e.g. trih samvatsarásya three times a year.

h. Enclitics cannot, of course, begin a sentence. If they belong to a particular word they follow it; otherwise they tend to occupy the second position in the sentence. The enclitic particles that follow the word with which they are

Digitized By Siddhanta eGangotri Gyaan Kosha most closely connected are ca, vā, iva, cid; kam is restricted to following nú, sú, hí in V., and sma to following ha in B. The other unaccented particles, u, gha, ha, svid, which refer to the statement of the whole sentence, occupy the second (or third) position in the sentence.

i. Even accented particles for the most part cannot begin a sentence. They either follow the word they emphasize in any position in the sentence: a, eva, kam; or they occupy the second position in the sentence, as emphasizing the whole statement : angá, áha, íd, kíla, khálu, tú, nú, vái, hí,

The only particles that can begin the sentence are atha, ápi, utá; also ná if it negatives the whole sentence, but if it negatives the verb only, it follows that.

- j. Forms of the pronoun tá tend in B. to occupy the first position, especially sá when it anticipates a proper name in dialogues, or tád as an acc. when famous authorities are quoted; e.g. sá hovāca gárgyah (ŚB.) Gārgya spoke (as follows); tád u hovāca ásurih with regard to this Asuri said (SB.). The order is similar when atha or api are used: ápi hovāca yájňavalkyah (ŚB.).
- ! k. In relative and interrogative sentences there is nothing peculiar except that, as these two classes of words tend to begin the sentence, cases of them come to occupy the first position which in ordinary sentences do not occupy it; e.g. kím hí sá táir grháih kuryát what indeed should he do with this house? (SB.).
- a. The last position in the sentence is exceptionally occupied in the following ways: 1. very often by final datives as a supplement to the sentence; e.g. tát pasún evá asmai pári dadāti gúptyai thus he hands the cattle over to him for protection (SB.); 2. by the subject either when it is the name of an authority quoted or when it is equivalent to a relative clause; e. g. sá ha uváca gárgyah so said Gārgya; aindrám carum nir vapet pasukāmah one (who is) destrous of cattle should assign a pap for Indra (TS.).

192. There is neither an indefinite nor a definite article in the Vedic language. Their meaning is inherent in the substantive much as personal pronouns are in forms of the definite verb. Whether the one or the other is meant is made sufficiently clear by the context; e.g. agnim ile purchitam I praise Agni the domestic priest (i. 11); agnim manye pitaram Agni I deem a father (x. 73). In B. the anaphoric use of the is sometimes very nearly equivalent to the definite article (cp. 195 B 3 b, p. 294),

Number.

193. 1. Singular words with a plural or a collective sense are always treated strictly as singulars, being never construed with a plural form of the verb (cp. 194),

2. The dual number is in regular use and, generally speaking, in strict application. But in certain parts of the RV. the plural is often used instead of the dual of natural pairs; sometimes also otherwise; e.g. sám anjantu víéve deváh, sám ápo hfdayani nau let all the gods, let the waters unite the hearts of us two (x. 8547).

a. A m. or f. du. is sometimes used to express a male and female of the same class; e. g. pitárā = father and mother; mātárā = mother and father. This type of the dual has its widest application in naming pairs of deities by means of one of them and is equivalent to dual compounds containing both names; e. g. dyávā heaven and earth (= dyávā-pṛthiví); uṣásā Dawn and Night (= uṣásā-náktā); mitrá Mitra and Varuna (= mitrá-váruṇā). Sometimes the other member of the pair is added in the N. sing.; e. g. mitrá tánā ná rathyà váruṇo yáś ca sukrátuḥ Mitra (and Varuṇa) and the very wise Varuṇa, like two constant charioteers (viii. 25²).

3. a. The plural is sometimes used (analogously to the dual) so as to include the other two of a group of three; e.g. dyavah the (three) heavens = heaven, air, and earth;

pṛthiviḥ the (three) earths = earth, air, and heaven. This inclusive plural is also found with the names of the two other members of the group added in the N. sing.; thus abhi samrājo vāruņo gṛṇanty, abhi mitrāso aryamā sajóṣāḥ to it the universal sovereigns Varuṇa, to it the Mitras (= Mitra, Varuṇa, Aryaman), and Aryaman, accordant, sing (vii. 38).

b. The 1. pers. pl. is sometimes loosely used instead, of the sing, or du, : thus Yama in his dialogue with Yamī says ná vát purắ cakrmá kád dha nūnám rtá vádanto ánrtam rapema how pray can we, what we have never done before. speaking of righteous things now talk of what is unrighteous? (x. 104). The plur, of personal pronouns is also occasionally used in a similar way; thus in the dialogue of Yama and 7 ? Yamī (x. 104) nas alternates with the correct nau : sa no nábhih, paramám jamí tán nau that is our bond of union. that our highest kinship. This occasional looseness is probably due to the situation for the moment being regarded more generally so as to include others; we would then mean I and those present, we two and others in like circumstances. In B. the use of the pl. for the sing. of the first pers. of the personal pronoun is not infrequent both when the pronoun is expressed and when it is latent in the verb; e.g. sá ha, uvāca: námo vayám bráhmisthāya kurmah he replied: we (= I) show reverence to the most learned man (SB.); váram bhávate gautamáya dadmah we (= I, Jaivali) offer a boon to his Honour Gautama (SB.).

Concord.

194. The rules of concord in case, person, gender, and number are in general the same as in other inflexional languages.

¹ To this use is probably due the conception of the three-heavens and three earths in Vedic cosmology.

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A. 1. To the rule that the verb agrees with its substantive in person and number the exceptions are very rare. Thus the sing. of the word tva many, having a pl. sense, appears once with a pl. verb: jáyān u tvo juhvati many a one sacrifices for victories (MS.). On the other hand, there are a few examples in the RV. of a neut. pl. taking a verb in the sing.; e. g. dhṛṣṇáve dhīyate dhánā to the bold man booty accrues (i. 813).

2. a. When two sing. subjects have one verb, the latter in most cases is in the dual; e.g. indras ca yad yuy adhute ahis ca when Indra and the dragon fought (i. 8213); urjam no dyaus ca prthivi ca pinvatam increase our strength (vi. 70°); indras ca somam pibatam brhaspate do ye two, Indra and (thou), O B haspati, drink Soma

(iv. 5010).

When one only of two subjects is expressed, the other having to be supplied, the verb is also in the dual; e.g. å yåd indras ca dådvahe when (I) and Indra receive (viii. 8410); bifhaspate yuvám indras ca vásvo divyásya. Išäthe O Brhaspati, ye two, (thou) and Indra, dispose of ? heavenly wealth (vii. 9710). In B. this usage seems to be ?? found only when the verb is in the third person; e.g. prajápati, prajá asrjata: tá bifhaspátis ca anvávaitam Prajápati created beings: (he) and Brhaspati followed them (TS.).

a. In a minority of cases two sing, subjects take a sing, verb when they are equivalent in sense to a du. compound; e.g. tokam ca tasya

tanayam ca vardhate his offspring and family prosper (ii. 252).

β. In B. when two sing. subjects are connected by ca the verb is in the du.; but if a contrast is intended, in the sing.; e.g. tásyā dhātā ca aryamā ca ajāyetām from her Dhātr and Aryaman were born (MS.); but pṛthivyā vái médhyam ca amedhyam ca vyúd akrāmat from the earth there issued on the one hand the pure and on the other the impure (MS.).

b. When there are more than two subjects the verb is not necessarily in the pl., but may agree with only one of them.

1. If each of the subjects is sing, the verb is sing.; e.g.

??

mitrás tán igitized by Siddhanta e Gangotti Gyaan kosha mindro aryamá dadātu let Mitra, Varuna, Rodasi, Indra and Aryaman give us this divine wealth (vii. 402).

2. If the subjects are of different numbers the verb may agree with either one or the other; e.g. avad indram yamunā tṛtsavas ca Yamunā and the Tṛtsus helped Indra (vii. 1819); indro vidur angirasas ca Indra and the Angirases know it (x. 10810).

The du. and pl. take the du. or the pl.; e.g. giráyas ca dṛlhā dyāvā ca bhūmā tujete the firm mountains and heaven and earth trembled (i. 61¹⁴); dyāvā ca yātra pīpāyann āhā ca where heaven and earth and the days have given abundance (vii. 65²).

a. In B. a sing. and a du. subject take a verb in the sing. or pl.; e.g. vyāmamātrau pakṣau ca pūcham ca bhavati both the wings and ! the tail are a fathom in length (TS.); tāv asvinau ca sarasvatī ca apām phenām vājram asiācan the Aśvins and Sarasvatī moulded the foam of the waters into a bol! (SB.); a sing. and a pl. take the verb in the pl.; e.g. devās ca vāi yamās ca asmin loke 'spardhanta the gods and Yama fought for (the possession of) this world (TS.).

β. In B. anyò 'nyá one another takes the vorb in the sing., du., or pl. according as one, two, or several agents are intended; e. g. tábhyah sá n'r rohād yó nah prathamò 'nyò 'nyásmai drúhyāt of these ? he shall be deprited who first of us may cheat another (TS.); néd anyò 'nyám, hinásātah lest they tnjure each other (ŚB.); táni srṣṭāny anyò 'nyéna, aspardhanta being created they fought with one another (ŚB.).

3. When two or more subjects of different persons take a yverb in the du. or pl. the first person is preferred to the second or third, the second to the third; e.g. aham ca tvam ca sam yujyāva I and thou will unite together (viii. 62¹¹); tam yūyam vayam ca asyama may you and we obtain him (ix. 98¹²). Occasionally, however, the third person is preferred to the first; e.g. ami ca yé maghavāno vayam ca miham na sūro ati nis tatanyuh may these patrons and we pierce through as the sun the mist (i. 141¹³).

B. 1. An attributive adjective agrees with its substantive in gender, number, and case. The exceptions are few

7

and unimportant, being chiefly due to the exigencies of metre.

- a. The cardinals from fire to nineteen, being adjectives, show some peculiarities of concord: in the oblique cases they appear in V. not only in their inflected form, but often also the uninflected form of the nom. and acc.; e.g. saptábhih putráih and saptá hótrbhih, pancasu janesu and panca kratisu. In B. only the inflected forms are used.
- b. The cardinals from 20 upwards being substantives in form may govern a G. ; e. g. sastím ásvänäm sixty horses, satám gónām a hundred kine, sahásrani gávam thousands of kine. They are, however, generally treated like adjectives; but being collectives they take sing, endings in concord with pl. cases; e.g. trimsad devah thirty gods, trimsatam yójanani thirty yojanas (acc.), trimsáta háribbih with thirty bays, trayastrimsato devanam of thirty gods (AB.). satam hundred and sahasram thousand are used as the nom. acc. form in agreement with plurals: e. g. satam purah a hundred forts, sahasram harayah a thousand baus. sahasram pasun a thousand beasts (TS.); they also appear in the same sense in the plural; e.g. sata purah a hundred forts, sahasrany adhirathani a thousand wagon loads (x. 989). satam and sahasram are also found (but not in B.) with an inst. pl., as satem purbhih with a hundred forts beside satena haribhih with a hundred bays, sahasram fsibhih with a thousand seers. The noun accompanying sahasra occasionally appears by a kind of attraction in the sing,: sunas cic chépam níditam sahásrad yúpad amuncah thou didst deliver Sunahsepa, who was bound, from a thousand posts (v. 27): this use does not seem to occur in B.
- 2. A predicative adjective used with as or bhū (often to be supplied) agrees in gender and number with its subject.
- a. The nom. of isvará capable used thus in B. is equivalent to a verb = be able. The concord here is in the majority of cases normal : ? e.g. īsvaro vā asvo 'yato 'pratisthitah parām parāvatam gantoh a horse if unbridled and unobstructed can go to an extreme distance (TS.); sa. enam isvara pradahah she can burn him (TS.); isvarau va etau nirdáhah bolh of them can burn (SB.); tány enam lávarání pratinúdah they can drive him away (MS.). Sometimes, however, the concord of either number or gender, or of both, is neglected; e.g. tam isvaram ráksamsi hántoh the demons can kill him (TS.); tásya, isvaráh prajá papiyasi bhavitoh his offspring can degenerate (SB.) : Isvaro ha eta anagnicitam samtaptoh these (f. pl.) are liable to weigh heavily upon one who has not built a fire altar (SB.). In the last two examples quoted ?

and in others the masc, sing, has become stereotyped as a nom, of all

genders and numbers.

b. The use of a predicative adjective referring to two or more substantives differing in gender is very rare; it then seems to agree in gender with the subst. nearest it, or the masc. seems to have been preferred to the neut.; e. g. trayā vái náirṛtā akṣāḥ striyaḥ sváṇnaḥ (MS.) dice, women, and sleep (are) the treble pernicious (things); evā hy asya kāmyā stoma ukthām ca sāṃsyā thus indeed his two favourites, stoma and uktha, are to be recited (i. 810). A predicative adj. dependent on kṛ agrees with its subst.; if there are two, the du. is used; e.g. dáiviṃ ca vāvá asmā etád visaṃ mānuṣiṃ ca anuvartmānau karoti so he makes the divine and the human folk obedient to him (MS.).

8. As in Greek and Latin, a demonstrative pronoun agrees with a predicative noun in gender and number; e.g. ye tuṣāḥ sā tvak what (are) the husks (that =) those (are) the skin (AB.); yád áśru sáṃkṣāritam ásīt táni váyāṃsi abhavan what was the concentrated tear (those =) that became the birds (SB.).

Pronouns.

195. A. Personal. a. Owing to its highly inflexional character the Vedic language, like Latin and Greek, uses the nominatives of personal pronouns far less frequently than modern European languages do. Being already inherent in the first and second persons of the finite verb such pronouns are expressed separately only when they require emphasizing.

b. The unaccented forms of aham and tvam (109 a) being enclitic, can be used neither at the beginning of a sentence or metrical line (Pāda), nor after vocatives, nor before emphasizing, conjunctive or disjunctive particles.

c. Bhavān Your Honour, the polite form of tvám, which first comes into use in B., properly takes a verb in the 3. sing. But being practically equivalent to a personal pronoun of the 2. pers., it occasionally appears with a verb in that person; e.g. iti vává kíla no bhávān purá.

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anuśiṣṭán ávocaḥ (ŚB.) in this sense then you have formerly spoken of (us =) me as instructed (cp. 194, 1).

B. Demonstrative. 1. ayám this (here) is a deictic pronoun used adjectivally of what is in the neighbourhood, presence, or possession of the speaker, and may often be translated by here; e.g. ayám ta emi tanvà purástāt here I come with my body before thee (viii. 1001); iyám mátir máma this my hymn; ayám vátah the wind here (on earth); ayám jánah the people here (vii. 555); idám bhúvanam this world; ayám agníh Agni here (present). In the RV. ayám is sometimes used even with div heaven and ādityá sun as if they were included in the environment of the speaker.

? 2. Opposed to ayám is asáu that (there), applied to objects remote from the speaker, as heaven and its phenomena, immortals, persons who are not present or are at a distance; e. g. amí yé devā sthána triṣu á rocané diváh ye, O gods, who are there, in the three bright realms of heaven (i. 1055); amí ca yé maghávāno vayám ca those (absent) patrons and we (i. 14113); asáu yá ési vīrakáh you who go there, a mannikin (viii. 912).

a. In B. the usage is similar, only the contrast is more definite: it is typical in referring to the earth (iyám) and the heavenly world (asau), and in the phrases yo 'yám pávate he who blows here (=Wind), and yo 'sau tápati he who burns there (=Sun), and asav ādityáh the sun there. In B. asau is besides used in a formulaic way (= so and so) when the actual name is to be substituted; e.g. asau náma ayám idámrūpah he here, having this form, is so and so by name (ŚB.). In addressing a person the voc. form ásau is also used thus: yáthā vá idám nāmagráham ásā ásā íti hváyati as one here (= in ordinary life) by way of mentioning the name calls: 'you there, you there' (MS.).

^{8.} tá, like asáu, can be translated by that, but in a different sense. It is not like asáu essentially deictic and local, nor does it imply a contrast (that there as opposed to this here); but it refers to something already known either as just mentioned or as generally familiar.

a. A very frequent application of this meaning is its

reference as a correlative to what is made known by an antecedent relative clause; e.g. yám yajñám paribhúr ási, sá id devésu gachati the sacrifice that thou encompassest, that certainly goes to the gods (i. 1'). Often, however, an antecedent clause is lacking and must be mentally supplied in some such form as whom we have in mind. Then tá is equivalent to the well known. This use comes out most clearly in the first verse of a hymn; e.g. sá pratnátha sáhasā jāyamānah, sadyáh kávyāni bál adhatta vísvā (i. 96') he (who is in our thoughts, the famous Agni) being engendered in the ancient way with strength, lo! has straightway assumed all wisdom; tá vām vísvasya gopá yajase (viii. 25') you two famous guardians of the universe I worship.

b. tá has a very frequent anaphoric use, referring back to a noun or a pronoun of the third or second person (in B. also of the first), and may then be translated by as such, so: 👱 e.g. tvám vájasya śrútyasya rājasi: sá no mrla thou rulest over glorious spoil: as such be gracious to us (i. 3612); sā tathā ity abravīt: sā vai vo varam vrņā iti she said, yes: I as such (= in the proposed circumstances) will choose a boon of you (AB.). This usage is a prominent and somewhat monotonous feature of the narrative style in B.; e.g. prajápates tráyastrmáad duhitára asan, táh sómaya rájňe 'dadāt, tásām róhiņīm úpait, tá írsyantīh púnar agachan Prajapati had thirty daughters; he gave them to King Soma; of them he visited Rohint (only); they (the others), being jealous, went back (TS.). When this tá is widely separated from the antecedent noun to which it refers (sometimes only indirectly) it may be translated by the definite article; thus the opening of the story of Urvasi: urvásī ha apsaráh purūrávasam aidám cakame an Apsaras Urvasī loved Purūravas, the son of Idā is some sentences later referred to with: tád dha tá apsarása ātáyo bhūtvá pári pupluvire then the Apsarases swam about in the form of water birds (SB.).

a. In its anaphoric uso tá is frequently followed by personal pronouns of all persons (regularly in their enclitic form when they have one); e.g. tám mā sám srļa várcasā unite me as such with glory (i. 2373), mấm yajñād antár agāta: sắ vo 'hám evá yajñám amūmuham ye have excluded me from the sacrifice; so I have thrown your sacrifice into confusion (ŚB.); havismanto vidhema te: sắ tvám no adyá sumánā ihá, avitā bháva bringing oblations we would serve thee: so do thou be for us to day a benevolent thiper (i. 362); yádi tvā, etát púnar brávatah, sắ tvám brūtāt (ŚB.) if they (two) shall say this to you again, then do you say (to them); asyá pītvá ghanó vitrānām abhavas . . . tám tvā vājáyāmah having drunk of this thou becamest a slayer of Vitras: so we strengthen thee (i. 49). Similarly used are: sing. A. tấm tvám (here exceptionally not enclitic), D. tásmai te, G. tásya te, tásyās te; du. tắ vām; pl. A. tấn vas, G. tásm vas.

β. Four demonstrative pronouns are found following tá in this way: idám, adás, tá itself, and oftenest of all etád; e, g. sá iyám asmé sanajá pítryā dhíh this here is among us an ancient hymn of our forefathers (iii. 39³); tásya válo ny àsañji: tám amúm váto dhunoti its tail hangs down: that the wind tosses to and fro (ŚB.); tám ha ová ná áti dadāha: tám ha sma tám purá brāhmaņā ná taranti that? (river) he (Agni) did not burn across: that same one the Brāhmans used not formerly to cross (ŚB.), bhavaty asya anucaro ya evam veda: sa vā esa ekātithih, sa eṣa juhvatsu vasati he uho knows this has a follower; that (follower) is this one guest; this same (follower, the Sun) abides

among the sacrificers (AB.).

 γ . The N. sing. sa is sometimes used adverbially in B. (see 180, p. 249)

4. etá this is used like tá but is more emphatic. It refers to something known to the listener as present either to his senses or his thoughts.

a. The correlative use of etá seems to be limited to B., the relative clause here usually following; e.g. patho vā eṣa praiti, yo yajñe muhyati he diverges from the path who goes wrong in the sacrifice (AB.). It is somewhat peculiar when the relative in the neuter sing and without a verb is added solely for the purpose of emphasizing a particular word; e.g. svargam vā etena lokam upapra yanti yat prāyanīyah people go to the heavenly world with that which (is) the preliminary sacrifice (AB.). In these circumstances etá when alone always agrees in gender with the noun in the

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relative clause; but when it is accompanied by a substantive, with the latter; e.g. paśavo vā ete yad āpaḥ water is equivalent to cattle (AB.). In this usage yád often loses its inflexional character to such an extent that it becomes like an explanatory particle (= that is to say), the substantive that follows it agreeing in case with that which precedes; e.g. etáir átra ubháyair ártho bhavati yád deváis ca brāhmaṇáis ca there is necd here of both, that is, of the gods and the Brūhmans (ŚB.).

The use of etá without an antecedent, parallel to that of ?? tá, is common both in V. and B.; e.g. esó usá vy ùchati this Dawn (whom we see before us) has shone forth (i. 46'); té ha ásurā asūyánta iva ūcur: yávad evàisá vísnur abhiséte távad vo dadma iti the Asuras said somewhat displeased: as much as this Visnu (here present) covers lying down, so much we give you (ŚB.); yuvám etám cakrathuh síndhusu plavám ye two have made that boat (present to our thought) in the ocean (i. 1825); téna etám uttarám girim áti dudrāva therewith he passed over that (well known) northern mountain (ŚB.); tá eté māyé asrjanta suparním ca kadrūm ca they created these two (well-known) miraculous peings, Suparnī and Kadrū (ŚB.). In the last example ete requires the addition of the two following names to supplement its sense.

- a. Somewhat similarly this pronoun is sometimes followed in B. by words or a sentence explaining it; e.g. sá etábhir devátābhir sayūg bhūtvā marūdbhir višā agnīnā ánīkens upaplāyata he, united with these deities, the Maruts as the fighting folk and Agni as the head, approached (MS.); tá ha etád evá dadaráa: anašanátayā vái me prajāh pārā bhavanti (ti he saw this: in consequence of hunger my creatures are perishing (SB.).
- b. In its anaphoric use etá expresses identity with that to which it refers back, more emphatically than tá does; e. g. ápeta vita ví ca sarpata átó: asmá etám pitáro lokám akran go away, disperse, depart from hence: this place

(on which you have been standing) the fathers have prepared for him (x. 14°); in the final yerse the expression ess stoma indra tubhyam (i. 173°) this praise is for thee, O Indra, refers to the whole preceding hymn; tad ubhayam sambhitya midam ca apas ca istakam akurvams: tasmad etad ubhayam istaka bhavati mic ca apas ca having brought both those together, clay and water, they made the brick: therefore a brick consists of both these, clay and water (SB.).

5. tyá occurs only in the sense of that (well known); e. g. kvà tyáni nau sakhyá babhūvuh what has become of those friendships of us two? (vii. 885). It often follows forms of the demonstrative pronouns etá and idám; e. g. eté tyé bhānáva uṣása águh here those (familiar) beams of Dawn have come (vii. 753); imám u tyám atharvavád agním manthanti they, like Atharvan, rub forth that (famous) Agni here (vi. 1517). The neuter tyád is sometimes used after the relative yá, and often after the particle ha, in an adverbial sense; e.g. yásya tyác chámbaram máde dívodāsāya randháyah in the exhilaration of which (Soma) thou didst at that time subject Sambara to Divodāsa (vi. 481).

6. The pronoun a that in its substantive sense (= he, she, it, they), when it is unaccented, not infrequently appears as an unemphatic correlative (while the accented form is a deictic adjective); e.g. yásya deváir ásado barhír agne, áhāni asmai sudínā bhavanti on whose litter thou, O Agni, hast sat down, fair days arise for him (vii. 11²); yá vām śatám niyútah sácante, ábhir yātam arvák the hundred teams that accompany you, with them do ye two come hither (vii. 91°); nákir eṣām ninditá mártyeṣu, yé asmákam pitáro góṣu yodháh there is among mortals no reproacher of them who, (being) our fathers, were fighters for cows (iii. 39°).

THE CASES.

Nominative.

196. The nominative, as in other languages, is mainly used as the subject of a sentence.

- a. A second nominative is employed as a predicate with certain verbs beside the subject, that is, with verbs meaning be, become, seem or be accounted, think oneself; e. g. tvám hí ratnadhá ási for thou art a bestower of treasure (i. 153); sivásah sánto ásivā abhūvan being friendly they have become unfriendly (v. 125); ékavimáatih sám padyante they become twenty-one (TS.); gókāmā me achadayan they seemed to me desirous of cows (x. 10810); fṣih kó vípra ohate who counts as a seer, as a singer? (viii. 314); apratír mányamānah thinking himself irresistible (v. 323); sómam manyate papiván he believes he has drunk Soma (x. 853); parābhavisyánto manāmahe we think we are about to perish (TS.).
- 4. a. In B. the predicative nom. also appears with verbs meaning to l call queself (brū, vac, vad in the middle); e.g. indro brāhmaņó bruvānāh Indra calling himself a Brāhman (TB.); hántāvocathāh thou hast described thyself as a slayer (TS.).

β. With verbs of naming the predicative acc. may also be expressed in B. by the nom. with fti; e.g. rasabha iti hy ètam fsay6 'vadan for the seers called him 'ass' (TS.).

- b. With passive verbs the predicative nom. takes the place of the acc. object of the active verb; e.g. tvám... ucyase pitá thou art called a father (i. 8114).
 - c. Instead of the predicative nom. the voc. is sometimes used; e.g. yūyám hí sthá, sudānavah for ye are liberal ! (i. 152); ábhūr éko, rayipate rayīnám thou alone hast been

¹ In B. the phrase rupam kr to assume a form, because it is equivalent to bhu become, takes a predicative nom.; e.g. vianu rupam krtva assuming the form of Vianu (TS.).

the lord of riches (vi. 81^{1}); gáutama bruvāṇa thou who callest thyself Gautama (ŚB.). (Cp. 180 under ná, 2 a.)

a. Since apparently two vocatives cannot be connected with ca, the nom. often appears instead of the first or the second vocative; e.g. '? vayav indras ca cetathah O Vayu and Indra, ye know (i. 25); indras ca somam pibatam brhaspate Indra and Brhaspati, drink the Soma (iv. 5010). Cp. 180 under ca, 1 a, b.

Accusative.

- 197. A. This case is usually employed in connexion with verbs in various ways. Besides its ordinary use of denoting the object of transitive verbs, the acc. is employed to express:
- 1. the goal with verbs of motion, chiefly gam, also i, much less often yā, car, and sr and some others. The acc. may be a person, a place, an activity or a condition; e.g. yamám ha yajñó gachati to Yama goes the sacrifice (x. 14¹³); devám id esi pathibhih sugébhih to the gods thou goest by paths easy to traverse (i. 162²¹); indram stómāś caranti to Indra fare the songs of praise (x. 47¹); sáraj jāró ná yóṣaṇām he sped like a lover to a maiden (ix. 101¹⁴); mấ tvát kṣétrāṇy áraṇāni ganma may we not go from thee to strange ; fields (vi. 61¹⁴); sabhám eti kitaváh the gambler goes to the i assembly (x. 34⁶); jaritúr gachatho hávam ye two go to the call ?? of the singer (viii. 35¹³); táva krátubhir amṛtatvám āyan by thy mental powers they (went to =) attained immortality (vi. 7⁴).
- a. The usage in B. is similar; e.g. prajāpatih prajā asrjata, tā vāruņam agachan Prajāpati created creatures; they went to Varuṇa (TS.); sā nā divam apatat he did not fly to heaven (SB.); šrīyam gacheyam may I (go to =) attain prosperity (SB.).
- 2. duration of time (in origin only a special form of the cognate acc.); e.g. śatám jīva śarádo várdhamānah live prospering a hundred autumns (x. 1614); só aśvatthé samvatsarám atişthat he remained in the Aśvattha tree for a year

Digitized By Siddhanta eGangotri Gyaan Kosha (TB.); tásmāt sárvān rtún varşati therefore it rains during all the seasons (TS.); samvatsaratamím rátrim á gachatāt (ŚB.) for the night a year hence thou shalt come (to me).

- 8. extension of distance (in origin only a special form of the cognate acc.), a use rare in both V. and B.; e. g. yád āśúbhiḥ pátasi yójanā purú when with the swift ones thóu phiest many leagues (ii. 163); sá bhúmim viśváto vrtvá áty atiṣṭhad daśāṅgulám he covering the earth on all sides extended beyond (it) a distance of ten fingers (x. 901); saprádaśa pravyādhán ājím dhāvanti they run a race (a distance of) seventeen arrow-flights (TB.).
- 4. the cognate object of intransitive verbs, which may be allied to the latter etymologically or only in sense; e.g. samānám añjí añjate they deck themselves with like at ... ment (vii. 573); yád agne yāsi dūtyàm when, O Agni, thou yoest on a message (i. 124); tváyā ádhyakṣeṇa pṛtanā jayema with thee as witness we would conquer in battles (x. 1281); tásmād rájā saṃgrāmáṃ jitvá udājám úd ajate therefore a king, having won a battle, chooses booty for himself (MS.); tisró rātrīr vratáṃ caret he should perform a fast for three nights (TS.).
- a. Verbs meaning to stream or to shine in V. take a cognate acc. with a concrete sense; e.g. rtasya jihva pavate madhu the tongue of the rite (Soma) streams mead (ix. 752), tasma apo ghrtam arsanti for him the touters stream ghee (i. 1255), vi yat suryo na rocate brhad bhah when, like the sun, he beams forth lofty light (vii. 84).
 - 5. an adverbial sense. Adverbs of this form all originated in various uses of the acc. which have acquired an independent character. They are formed from:
 - a. substantives; e.g. náktam by night (not during the night like the acc. of time); kámam at will (still rare in the ? RV.), e.g. kāmam tad dhotā śamsed yad dhotrakāḥ pūrvedyuḥ śamseyuḥ the Hotr may, as he likes, recite what | !! the assistants of the Hotr may recite the day before (AB.); nāma by name; e.g. mām dhur indram nāma devátā

(x. 492) me they have placed as Indra by name (or verily) among the gods.

b. various kinds of adjectives. They have an attributive origin when they express the senses of quickly or slowly (kṣiprám, cirám), much or greally (bahú, bálavat), well or badly, boldly (dhṛṣṇú), or direction (as nyák downward, &c.); e. g. bálavad vāti it blows hard (ŚB.); bhadrám jívantah living happily (x. 87°).

a. The acc. adverbs from ordinals seem to have been appositional in origin; e.g. tān vā etān sampātān višvāmitrah prathamam apašyat (AB.) these same Sampāta hymns Višvāmitra invented first (= as the first thing).

β. Séveral acc. adverbs are from comparatives and superlatives in tara and tama formed from prepositions and adverbs; e.g. drághīya áyuḥ pratarám dádhānāḥ oblaining longer life furthermore (i. 53¹¹). A good many such have a fem. acc. form in later use, but there is only one found in the RV.: samtarám pādukáu hara put your two little feet closer together (viii. 33¹⁹).

γ. A special class is formed by adverbs in vat expressing that an action takes place like that performed by the noun preceding the suffix; e.g. tvådūtāso manuvád vadema (ii. 10°) having thee as our messenger we would speak like men (= as men should speak; properly something that belongs to men).

8. Another class of acc. adverbs is formed from various adjectival compounds. A number of these are formed with the privative particle a, being of the nature of cognate accusatives; e.g. devás chándobhir imál lokán anapajayyám abhy ájayan the gods (unconquerally =) irrevocably conquered these worlds by means of the metres (TS.).

c. Another group comparatively rare in V., but very common in B., are those formed from prepositionally governing adjectival compounds; e.g. anukāmām tarpayethām satisfy yourselves according to desire (i. 173), adhidevatām with reference to the deity (ŚB.). Probably following the analogy of some of these were formed others in which the first member of the compound is not a preposition, but an adverb derived from the relative yá; e.g. yathā-kāmām ní padyate she turns? in according to her desire (x. 1465), yāvaj-jivám (as long as =) for life (ŚB.). Some other adverbial compounds are used like gerunds in am; e.g. stukā-sārgam srṣṭā bhavati it is plaited like a braid of hair (ŚB.).

197. B. The acc. is largely used with verbal nouns. Besides being governed by all participles, active and middle.

and by genuine infinitives, in V. it is used with agent nouns formed from the root or other verbal stems by means of about ten primary suffixes. Such nouns are made from the simple root (when compounded with a preposition), and with the suffixes a (when the stem is compounded with a preposition), ani (from the aor, or desid, stem), i (generally from the reduplicated root), Tyas and istha (comparatives and superlatives), u (from desiderative stems), uka (very rare in V.), tar (when the root is accented), van (when compounded), snu (from causative stems); and a few with the secondary suffix in. Examples of the acc. with such agent nouns are: devams tvám paribhúr asi thou encompassest the gods (v. 136); drlha cid arujah breaking even what is firm (iii. 452); tvám no viśvā abhimātīh saksánih thou overcomest all our adversaries (viii. 2420); satám púro ruruksanih ready to destroy a hundred forts (ix. 482); indra ha rátnam várunā dhésthā Indra and Varuna hestow treasure most abundantly (iv. 413); vatsámá ca ghátuko víkah (AV xii. 47) and the wolf slays the calves; data radhamsi sum-7 bhati giving riches he shines (i. 228); prātaryāvāņo adhvarám coming early to the sacrifice (i. 4413); sthira cin namayisnavah O ye who desire to bend even what is rigid (viii. 201); kāmi hi vīrah sadam asya pītim for the hero always desires a draught of it (ii. 141).

a. Some adjectives formed with ance from prepositions governing the acc. are also used with that case. Such are pratyfice facing, anvance following; e.g. pratyfin usfsam urviya vi bhati facing the Dawn (the fire) skines forth far and wide (v. 28), tasmad anual patni garhapatyam aste hence the wife sits behind the Garhapatya fire (AB.). The acc. is found even with samyfic united; e.g. csadhir eva enam samyficam dadhati he puts him into contact with the plants (MS.); but this adj. also takes the inst., the natural case with a compound of sam.

β. In B. the only nouns taking the acc. seem to be the des. adjectives in u and the ordinary adjectives in uka (which are very common) and those in in; e.g. pāpmānam apajighāṃsuḥ wishing to drive away sin (AB.), sarpā enaṃ ghātukāḥ syuḥ the snakes might bite.

him (MS.); aprativady enam bhratryyo bhavati his enemy does not contradict him (PB.).

c. The acc. is governed by more prepositions than any other case. The genuine prepositions with which it is exclusively connected in both V. and B. are áti beyond, ánu after, abhí towards, práti against, tirás across; and in V. only ácha towards. It is also taken secondarily by others which primarily govern other cases (cp. 176. 1, 2). The acc. is further taken exclusively by the adnominal prepositions antará between, abhítas around, upári abore, sanitúr apart from; and secondarily by some others (cp. 177. 1-8).

a. The preposition vinā without, except, which first occurs in B. (and there has only been noted once), takes the acc.; and rts without, which in the RV. governs the abl. only, in B. begins to take the acc. also (as it often does in post-Vedic Sanskrit).

β. In B. a number of adverbs (inst. of adjectives and substantives or formed with tas from pronouns expressive of some relation in space) take the acc.; such are agreement front of, antarena within, between, attarena north of, daksinena to the right or the south of, parena

beyond; ubhayá-tas on both sides of.

γ. In B. the acc. is taken by two interjections. One of them, 6d lo! behold! (cp. Lat. en), is always preceded by a verb of motion, which, however, has sometimes to be supplied; e.g. 6yāya vāyūr: 6d dhatām vṛtrām Vāyu came (to see): behold, Vṛtra (was) dead (ŚB.); pūnar 6ma iti devā: 6d agnim tirôbhūtam 'we are coming back', said the gods; (they came back, and) behold! Agni (had) disappeared! (ŚB.). The other interjection dhik fie!, used with the acc. of the person only, is still very rare in B.; e.g. dhik tvā jālma astu fie on you, rogue! (KB.).

Double Accusative.

198. A second acc. appears in apposition with various ? verbs; e.g. purusam ha vai deva agre pasum a lebhire the gods in the beginning sacrificed a man as a victim (SB.). It is further used:

1. predicatively with verbs of saying (brū, vac), thinking (man), knowing (vid), hearing (śru), making (kr), ordaining (vi-dhā), choosing (vr), appointing (ni-dhā) in both V.

7

Digitized By Siddhanta eGangotri Gyaan Kosha and B.; e.g. śvánam bastó bodhayitáram abravīt the he-goat said (that) the dog (was) the wakener (i. 16113); yad anyo 'nyam papam avadan that the one called the other wicked (SB.); agnim manye pitáram Agni I think a father (x. 73); marisyántam céd yájamānam mányeta if he thinks the sacrificer (is) going to die (SB.); cirám tán mene he thought? that too long (SB.); vidmá hí tva puruvásum we know thee (to be) possessed of much wealth (i. 818); ná vái hatám vrtrám vidmá ná jīvám we know not (whether) Vrtra (is) dead nor (whether he is) alive (SB.); revántam hí tvā śrnómi I hear (about) thee (that thou art) rich (viii. 211); srnyanty enam agnim cikyānám (TS.) they hear (about) him having piled the > fire (altar): asman sú jigyúsah krdhi make us thoroughly victorious (viii. 806); téşām pūşánam adhipám akarot he made Pūşan their lord (MS.); tásmā āhutīr yajñám vy adadhuh they made (= ordained) the oblations (to be) the sacrifice for him (MS.); agnim hótāram prá vrne I choose Agni priest (iii. 191); ní tvám agne mánur dadhe jyótir jánāya śáśvate Manu has appointed thee. O Agni. as-a light ? for every man (i. 3619).

2. to express the person as a direct object beside the thing with verbs of addressing (vac), asking (prach), begging (yāc), approaching with prayer (ī, yā), milking (duh), shaking (dhū), sacrificing to (yaj), doing to (kṛ); e. g. agnim mahām avocāmā suvṛktím to Agni we have addressed a great hymn (x. 80¹); pṛohāmi tvā pāram ántam pṛthivyāḥ I ask thee about the farthest limit of the earth (i. 164²¹); yājñavalkyam dváu praśnáu prakṣyāmi I.will ask Yājñavalkya two questions (ŚB.); apó yācāmi bheṣajām I beg healing from the waters (x. 9⁵); tád agnihotry àgnim yācet that the Agnihotr should beg of Agni (MS.); vásūni dasmám īmahe we approach the wondrous one for riches (i. 42¹¹); tát tvā yāmi I approach thee for this (i. 24¹¹); duhānty ūdhar divyāni they milk celestial gifts from the udder (i. 64⁵); imām evá sárvān kāmān duhe from her he (milks =) obtains all desires (ŚB.);

vṛkṣám phálam dhūnuhi shake down fruit from the tree (iii. 454); yájā devám rtám brhát sacrifice to the gods the lofty rite (i. 755); kím mā karann abalá asya sénāh what can his feeble hosts do to me? (v. 801).

- a. Of the above verbs vac, i and yā, dhū, yaj and kṛ do not seem to be found with two acc. in B.; on the other hand ā-gam approach, dhā milk, ji win, jyā wrest from are so used there; e.g. agnſr vái várunam brahmacáryam ā gachat Agni (approached =) asked Varum for the position of a religious student (MS.); imāl lokān adhayad yaṃ-yaṃ kāmam akāmayata from these worlds he extracted whatever he desired (AB.); devān ásurā yajñám ajayan the Asuras won the sacrifice from the gods (MS.); indro marutah sahasram ajināt Indra wrested a thousand from the Maruts (PB.).
- 3. to express the agent with causative verbs beside the acc. which would be taken by the simple verb also; e.g. usan devām usatāh pāyayā havíh eager thyself cause the eager gods to drink the libation (ii. 37°); tā yājamānam vācayati he makes the sacrificer name them (TS.). With verbs of motion the other acc. expresses the goal (which is, however, never a person)²; e.g. pārām evā parāvātām sapātnīm gamayāmasi to the extreme distance we cause the rival wife to go (x. 145°); yājamānam suvargām lokām gamayati he causes the sacrificer to reach the celestial world (TS.).

a. In B. the agent is frequently put in the inst. instead of the acc. with various causatives, especially that of grah seize; e.g. tá várunens agrāhayat (MS.) he caused Varuna to seize them (= he caused them to be seized by Varuna).

b. In B. a second acc. expresses the goal (with ni lead) or duration of time beside the acc. of the object; e.g. evam eva enam kurman suvargam lokam nayati thus the tortoise leads him to the colestial world (TS.), tisro ratrir vratam caret he should observe a fast for three nights (TS.).

1 Which would be expressed by the nom. with the simple verb; c. g. dová havíh pibanti the gods drink the libation.

When the goal is a person it is expressed by the loc. or a loc. adverb; e.g. agnáv agním gamayet he would send Agni to Agni (ŚB.); devatrá evá enad gamayati he sends it to the gods (ŚB.).

3

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Instrumental.

199. A. The fundamental sense of this case is concomitance, which may variously be rendered by with, by,
through, according as it expresses accompaniment, instrumentality or agency, causality, motion through space or
duration of time.

1. In its sociative sense the instrumental expresses the companion or accompaniment of the subject in any activity; e. g. devó devébhir á gamat may the god come with the gods (i. 15); indrena yujá nír apám aubjo arnavám with Indra as thy companion thou didst release the flood of waters (ii. 2818); indro no rádhasa á gamat may Indra come to us with wealth (iv. 5510).

- a. Similarly in B.: agnir vasubhir ud akrāmat Indra departed with the Vasus (AB.); yéna mántrena juhóti tád yéjuh the spell to the accompaniment of which he offers the oblation is the Vajus (SB.); tád asya sáhasa áditsanta they tried to take it from him by force (TS.).
- 2. In its instrumental sense it expresses the means (person or thing) by which an action is accomplished; e.g. vayám indrena sanuyāma vájam we would win booty through Indra (i. 10111); áhan vṛtrám indro vájrena Indra smote Vṛtra with his bolt (i. 325).
- a. Similarly in B.: kéna vīréņa by whom as champion (ŚB.); śīrṣṇā bijam haranti they carry corn (with =) on the head (ŚB.); tásmād dákṣiṇena hástena ánnam adyate, therefore food is eaten with the right hand (MS.).
- 3. In its causal sense it expresses the reason or motive of an action = by reason of, on account of, for the sake of; e.g. sómasya pītyā...ā gatam come hither for the sake of the Soma draught (i. 46¹³); aśatrúr janúṣā sanād asi thou art by thy nature without foes from of old (i. 102⁸).
 - a. Similarly in B.: sá bhisá ní lilye he concealed himself through fear (SB.).; so námna by name.
 - 4. In its local sense of through or over it is used with

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verbs of motion to express the space through or over which an action extends; e.g. divá yānti marúto bhúmyā agnír ayám váto antárikṣeṇa yāti the Maruts go along the sky, Agni over the earth, the Wind here goes through the air (i. 16111); antárikṣe pathibhih pátantam flying along the paths in the air (x. 876).

- a. In B. the inst. is constantly used in the local sense with words meaning path or door, but rarely with others; e.g. yáthā_ákṣetrajňo? 'nyéna pathá náyet as if one who does not know the district were to lead by a wrong road (ŚB.); sárasvatyā yānti they go along the Sarasvatī (TS.).
 - 5. In its temporal sense the inst. expresses the time throughout which an action extends; e.g. pūrvibhir dadāśimá śarádbhih we have worshipped throughout many autumns (i. 86°). Sometimes, however, the sense of duration is not apparent, the inst. being then used like the loc. of time; thus rtúnā and rtúbhih mean in due season.
 - a. In B. the temporal meaning is rare; e.g. sá vá işumātrám eváhnā tiryánn avardhata he grew in the course of a day quite an arrow's length in width (MS.).
 - 6. Many instrumentals (chiefly of the sociative and local classes) have come to be used in a purely adverbial sense. Such are formed from either substantives or adjectives (of which sometimes no other form occurs); e. g. áñjasā straightway, máhobhiḥ mightily, sáhasā and sáhobhis suddenly; ántareṇa within, úttareṇa to the north; uccáis above, nīcáis below, parācáis sideways, prācáis forwards, śánais and śanáis, śanakáis slowly.
 - a. In a number of these instrumentals the adverbial use is indicated, not only by the sense, but by a shift of accent; e.g. divā by day; dakṣiṇā to the right; madhyā between; naktayā by night; svapnayā in a dream; akṣṇayā across (B.); anomalously formed from u stems: āśuyā quickly, dhṛṣṇuyā boldly, raghuyā swiftly, sādhuyā straightway, mithuyā falsely (mithyā ŚB.), anuṣṭhuyā immediately (anuṣṭḥyā B.); and from a pronoun, amuyā in that way.
 - 199. B. Besides having the above general and independent uses the inst. also appears, in special connexion with CCC-0. Prof. Satya Vraf Shastif Collection.

Digitized By Siddhanta eGangotri Gyaan Kosha different classes of words by which it may be said to be 'governed':

1. with verbs expressing:

a. association or contention with; in RV.: yat marshal, yad combine, yuj join (mid.), sac accompany; yudh fight, spṛdh strive, has race, krīḍ play; in B.: yudh fight, vi-ji contend victoriously (with).

b. separation from (compounds with vi); in RV.: vi-yu? dissever from, vi-vṛt turn away from, vy-ā-vṛt separate (intr.) from; in B.: vy-ā-vṛt id., vi-ṛdh be deprived of, vi-sthā be removed from, viṣvann i go away from = lose.

c. enjoyment; in RV.: kan find pleasure in, mad be exhilarated with, us be fond of, tus be satisfied with, man delight in, hrs rejoice in, bhuj enjoy; in B.: trp be pleased with, nand be glad of, bhuj enjoy.

d. repletion; in RV.: pr fill (acc.) with, pi swell with; ? in B.: caus. of pr: pūraya fill, pass. pūrya be filled with.

e. purchase for (a price); in V.: vi-krī bargain away for; ? in B.: niṣ-krī ransom for.

f. adoration or sacrifice (the victim or object offered). With yaj sacrifice to the deity is in the acc. in both V. and B.; in B. the sacrificial date also is put in the (cognate) acc.; e. g. amāvasyām yajate he celebrates the feast of new moon.

g. procedure: the verb car in both V. and B.; e.g. ádhenvā carati māyáyā he acts with barren craft (x. 715); ? upāmáu vācā carati he proceeds in a low tone with his voice ? (AB.).

h. ability to do: the verb kr in both V. and B.; e.g. kim rea karisyati what will he do with a hymn? (i. 16439); kim sa tair grhaih kuryat what could he do with that house? ? (SB.). In B. the phrase artho bhavati there is business with = there is need of (Lat. opus est aliqua re) is similarly used;

¹ Sometimes also with the gen.: the past part. pass. purns with the gen. = full of, but with the inst. filled with.

?

- e.g. .yarhi vāva vo mayārtho bhavitā if you (gen.) shall have need of me (AB.).
- i. dominion: only (in V.) the verb patya be lord of (lit. by means of); e.g. indro visvair vīryaih patyamānah Indra who is lord of all heroic powers (iii. 5415).
- j. subsistence: only (in B.) the verb jīv live on, subsist by;
 e. g. yáyā manuṣyà jívanti (the cow) on which men subsist
 (TS.).
- a. With passive forms of the verb (including participles) the inst. expresses either the means (as with the active verb) or the agent (the nom. of the active verb); e. g. ghṛténa agniḥ sám ajyate Agni is? anoinied with ghee (x. 1184); uṣā uchāntī ribhyate vāslṣṭhaiḥ Uṣas when she dawns is praised by the Vasiṣṭhas (vii. 767). Similarly in B.: prajāpatinā sṛjyante they are created by Prajāpati (MS.); pātrair annam adyate food is eaten with the aid of dishes (MS.).
- 8. Nominal forms connected with the verb, when they have a passive sense, as gerundives and infinitives, take the same construction; e.g. infibhir havyah to be invoked by men (vii. 227); ripuna na avacakse not to

! be observed by the enemy (iv. 586).

2. with nouns:

- a. substantives and adjectives (especially those compounded with sa-) expressive of association or equality; e.g. násunvatā sakhyám vaṣṭi śūraḥ the hero desires not friendship with him who does not press Soma (x. 42¹); ási samó deváiḥ thou art equal to the gods (vi. 48¹³); índro vái sadṛn devátābhir āsīt Indra was equal to the (other) deities (TS.); ájyena miśráḥ mixed with butter (ŚB.).
- b. other adjectives, to express that by which the quality in question is produced; e.g. uso vajena vajini O Dawn rich in booty (iii. 61¹); bahuh prajaya bhavişyasi thou wilt be rich in offspring (SB.).
 - c. numerals accompanied by ná, to express deficiency; e.g. ekáyā ná vimástíh not twenty by (lack of) one = nineteen.
 - 3. with prepositions: genuine prepositions are virtually not used with the instrumental attribute and exceptions in

the RV. are the employment of adhi with the inst. of snu height; of upa in three passages with dyubhis and dharmabhis; and possibly of sam with in a few passages with the inst. But prepositional adverbs are found thus used; in the RV. only avas below and paras above; and in both V. and B. saha and sākam with. Cp. 177, 2.

Dative.

200. The dative expresses the notion with which an action is concerned. It is either connected with individual words or is used more generally as a complement to the whole statement.

A. Dative in a special sense with:

1. verbs (mostly as affecting persons) having the sense of a. give; in V. B. dā give, yam extend, dhā bestow, bhaj apportion; e. g. dádhāti rátnam vidhaté he bestows treasure on the worshipper (iv. 123); in V. also many other verbs expressing a modification of the sense of giving: diś assign, áva-duh milk down on, pr bestow fully, pre bestow abundantly, mamh give liberally, mā measure out, rā procure (for), ní-yu bestow permanently, vid find (for), san obtain (for), sū set in motion (for), srj shed (for), and others.

? b. sacrifice; in V. ā-yaj offer to (while yaj takes the acc.); ; and in V. B. kr when = make an offering to; in B. ā-labh (catch and tie up =) offer; e.g. agnibhyah pasun á labhate

he sacrifices the animals to the Agnis (TS.).

c. say = announce, explain (but with acc. of person if = address): in V. B. ah, brū, vac, vad (in B. also ā-cakṣ); in V. also are and gā sing to, stu utter praise to, gir, rap, sams praise anything (acc.) to. In B. also: ni-hnu apologize to; e.g. tád u devébhyo ni hnute thereby he craves pardon of the gods (SB.).

d. hear: in RV. a few times sru = listen to; also ram linger for = listen to.

c. believe, have confidence in: śrád dhā; e.g. śrád asmai dhatta believe in him (ii. 123); in B. also slagh trust in.

f. help, be gracious to, pay homage to: in V. sak aid, sidh avail; sám-nam be complaisant to; dasasya pay honour to, saparya do anything (acc.) in honour of (a god); das, vidh, sac pay homage to (a god), sam serve (a god); in V. and B.:

mrd be gracious to.

g. bring: nī, bhṛ, vah, hi, hṛ; e.g. amā saté vahasi bhuri vāmam for him who is at home thou bringest much wealth (i. 12412); devébhyo havyám vahanti they take the oblation to the gods (TS.); tám harāmi pitryajñáya devám that god I bring to the sacrifice for the Manes (x. 1610); visah kşatriyaya balim haranti the peasants bring the taxes to the ? nobility (SB.). In V. only there are many other verbs, with this general sense, that take the dative, such as r, inv, cud ? set in motion for, and figurative expressions such as abhi-kṣar stream to, dī and sue shine on, prus sprinkle on, abhi-vā waft to: in V. also the verb i go is used with the dat.; e.g. prá vísnave süsám etu mánma let my strong hymn go forth ? in honour of Visnu (i. 1543).

h. please: svad be sweet to and chand be pleasing to; e.g. svádasva indraya pitáye be sweet to Indra as a draught (ix. 74°); utó tád asmai mádhv íc cachadyat and may that

mead be pleasing to him (x. 78°).

i. succecel: in B. rdh and klp; e. g. ná ha evá asmai tát sám änrdhe he did not succeed in that (SB.); kálpate 'smai he succeeds (TS.).

j. subject to: radh; e.g. asmábhyam vrtrá randhi subject

our foes to us (iv. 229).

k. yield to: radh succumb, nam and ni-hā bow before, sthā obey, mrad and kṣam (B.) yield to, ā-vrasc fall a victim to; e.g. mó ahám dvisaté radham may I not succumb to my enemy (i. 5013); tasthúh saváya to they obey thy command (iv. 545).

l. be angry with prof. Satya Vrat Shastri Collection.

and krudh; in B. also arātīya be hostile and glā be > aperse to.

m. seek to injure: in V. and B. druh; e. g. yad dudrohitha striyái pumsé what mischief thou hast done to woman or man (AV.).

n. cast at: V. sri discharge: V. B. as throw; B. pra-hr hurl at; e.g. srjád ástā didyúm asmai the archer shot a 7 lightning shaft at him (i. 715); tásmai tám ísum asyati he shoots the arrow at him (MS.); vájram bhrátrvyāya prá harati he hurls the bolt at the foe (TS.).

- o. exist or be intended for, accrue to: as be, bhū become; e.g. gambhīré cid bhavati gādhám asmai even in deep water there is a ford for him (vi. 248); indra tubhyam id abhūma we have become thine own, O Indra (TS.); átha kó máhyam bhagó bhavisyati then what shure will accrue to me (SB.).
 - a. The dative is used with gerundives and infinitives to express the agent, and with the latter also the object by attraction instead of the acc.; c. g. yah stotfbhyo havyo asti who is to be invoked by singers (i. 382); vi śrayantam prayśi devébbyah let (the doors) open wide for the gods to enter (i. 142°); indram arkáir ávardhayann áhaye hántavá u they strengthened Indra with hymns to slay the serpent (v. 814).
 - 2. The dative is used with a certain number of substantives.
- a. Such are words that invoke blessings, especially námas homage (with the verbs kr do or as bc, which are often to be supplied); e.g. námo mahádbhyah homage to the great (i. 2713); námo stu bráhmisthāya adoration to the greatest ? Brahman (SB.). Similarly used are the sacrificial formulas sváha, svadhá, vásat hail! blessing! e.g. tébhyah sváha blessing on them (AV.).
 - a. The indeclinables sam in V. and kam in B. meaning reclare are used as nom. or acc. with the dat.; c.g. yatha sam asad dvipade catuspade in order that there may be welfare for biped and quadruped (i. 1141); ähutayo hy agnáye kám for the oblations are a joy to Agni (SB.); na asmā a-kam bhavati il does not fare ill wilk him (TS). CC-0. Prof. Satya Vrat Shastri Collection:

B. In V. the substantives kāma desirs and gatú path may perhaps be regarded as taking a dative without a verb to be supplied; e.g. kṛṇvānāso amṛtatvāya gātúm procuring for themselves a path to immortality (i. 72°).

γ. In the name Dásyave výkah Wolf to the Dasyu (RV.) the dat. is to be explained as due to its use in the sentence he is a very wolf to the Dasyu.

- 3. The dative is used with adjectives meaning dear, kind, agreeable, beneficial, willing, obedient, ill-disposed, hostile; e.g. śiyā sākhibhya utā māhyam āsīt she was kind to friends and also to me (x. 342); átithiś cārur āyāve a guest dear to man (ii. 28); yād vāvā jīvébhyo hitām tāt pitfbhyah what is good for the living is good for the Manes (ŚB.); sā rātāmanā vrāścanāya bhavati (ŚB.) he is ready for felling (the tree); pratyudyāminīm ha kṣatrāya viśam kuryāt he would make the peasantry hostile to the nobility (ŚB.).
- a. The adj. anagas sinless often seems to take the dative of the name of a deity, but it is somewhat uncertain whether the case should not be connected with the verb; e.g. anagaso aditaye syama may we be sinless (to =) in the eyes of Aditi (i. 2418) may perhaps mean may we, as sinless, belong to Aditi.
 - 4. The dative is used with a few adverbs.
- a. áram often takes, the dat.; e.g. yé áram váhanti manyáve who drive in accordance with (thy) seal (vi. 16⁴³). This use of áram is common in combination with the verbs kṛ, gam, and bhū. When used with the dat. áram is not infrequently equivalent to an adj.; e.g. sásmā áram he is ready for him (ii. 18²); ayám sómo astu áram mánase yuvábhyām let this Soma be agreeable to your heart (i. 108²). In B. álam appears in the place of áram and is often similarly used; e.g. nálam áhutyā ása, nálam bhakṣáya he was not suitable for sacrifice, nor suitable for food (ŚB.).
- b. The adverb āvis visibly is used with the dat. in V. and ?
 B., but only when accompanied by the verbs kr, bhū or as (the latter sometimes to be supplied); e.g. āvir ebhyo abhavat sūryah the sun appeared to them (i. 1464); tasmai vā āvir asāma & villa appeared to them (i. 1465).

B. The dative also in a general sense complements the statement of the whole sentence.

1. It expresses the person for whose advantage or disadvantage the action of the sentence takes place; e. g. deván devayaté yaja worship the gods for the benefit of the pious man (i. 1512); tásmā etám vájram akurvan for him they made this bolt (SB.); tasmā upākṛtāya niyoktāram na vividuh (AB.) for him when he had been brought near they could find no binder (i.e. they could find no one willing to bind him).

2. It expresses the purpose for which an action is done (final dative); e. g. ūrdhvás tiṣṭhā na ūtáye stand up for our help = in order to help us (i. 30°); ná súṣvim índro ávase mṛdhāti Indra will not leave the pious man in the lurch for help (vi. 23°); svargáya lokáya viṣṇukramáh kramyante the Viṣṇu steps are taken for the sake of (= in order to gain) heaven (TS.); agniṃ hotráya právṛṇata they chose Agni for the priesthood = in order that he should be priest (ŚB.). The final sense is commonly expressed by abstract substantives (including in V. many infinitives); e. g. ádhi śriyé duhitá sūryasya ráthaṃ tasthau the daughter of the sun has mounted the car for beauty = so as to produce a beautiful effect (vi. 63°); téna evá enaṃ sáṃ sṛjati śāntyai with him (Mitra) he unites him (Agni) for appeasement (TS.).

? a. This final dat. is particularly used with as and bhū; e. g. ásti hí smā mádāya vah there is (something) for your intoxication, i. e. to intoxicate you (i. 8715); mádāya sómah (sc. asti) Soma (is for =) produces intoxication (SB.).

3. The dative is used, though rarely, in expressions of time like the English for; e.g. nunám na indra aparáya ca syāh now and for the future mayst thou be ours, O Indra (vi. 885); samvatsaráya sám amyate for a year an alliance is made (MS.).

a. The iterative compound divé-dive day by day, though apparently dat. of div, is probably in reality meant for the loc. of the transfer stem divá.

- 4. Two datives connected in sense often appear together. This occurs in V. when an acc. is attracted by a dative infinitive; e. g. vṛtrấya hántave = vṛtrấm hántave to slay Vṛtra (cp. 200. A. 1 ο α).
- a. There is an analogous use in B., where, however, an abstract substantive takes the place of the infinitive; e.g. yáthā idám pāṇibhyām avanéjanāya āháranty evám just as they bring it for washing the hands (ŚB.). Two datives are here often found with the verb sthā, one expressing the purpose, the other the person affected by the action; e.g. devebhyaḥ paśavo 'nnādyāyālambāya na atiṣṭhanta the animals did not present themselves to the gods for food, for sacrifice (AB.).
 - 5. The adverbial use of the dative is very rare: kāmāya and árthāya for the sake of may be regarded as such; kāmacārásya kāmāya for the sake of unrestrained motion (ŚB.); asmākārthāya jajñişe thou hast been born for our sake (AV.).

Ablative.

201. The ablative, expressing the starting-point from which the action of the verb proceeds, may as a rule be translated by from. It is chiefly connected with various classes of words, but is also used independently.

A. In its dependent use the ablative appears with:

1. verbs a. expressing a local action, as go, proceed, drive, lead, take, receive; pour, drink; call, loosen, ward off, exclude; e.g. īyūr gavo na yavasād agopāh they went like unherded kine from the pasture (vii. 1810); vṛtrasya avasathād iṣamāṇāh fleeing from the snorting of Vṛtra (viii. 967); asatah sad ajāyata from non-being arose being (x. 723); abhrād iva pra stanayanti vṛṣṭayah from the cloud as it were thunder the rains (x. 753); tvam dasyūmr okasa ājah thou drovest the enemies from the house (vii. 50); bhujyūm samudrād ūhathuh ye two have borne Bhujyu from the sea (vi. 620); daso hiranyapindān divodāsād asānişam ten lumps of gold I

Digitized By Siddhanta eGangotri Gyaan Kosha have received from Divodāsa (vi. 4723); ápād dhotrād utá potrad amatta he has drunk from the Hotr's vessel and has intoxicated himself from the Potr's vessel (ii. 874); máruto yád vo diváh hávāmahe O Maruts, when we call you from heaven (viii. 711); śunaś cie chépam yupād amuncah thou didst release Sunahsepa from the post (v. 27); yuyutam asmad aniram amīvam ward off from us sickness and calamity > (vii. 712).

a. Examples from B. are: yad dhaved annadyad dhavet if he were to run, he would run away from his food (TS.); sa rathat papata he fell from his car (SB.); divó vístir irte rain comes from the sky (TS.); rsayah kavasam ailüşam somad anayan the seers led Kavaşa Ailüşa away from Soma, i.e. excluded him from it (AB.); enan asmal lokad anudanta they drove them away from this world (AB.); tasmad anasa eva grhniyat therefore he should lake it from the cart (SB.); keśavát púrusat sísena parisrútam krīnāti he buys the Parisrul from a long-haired man for lead (SB.); sa eva onam varunapäsan muncati he releases him from the fetter of Varuna (TS.); suvargal lokad yajamano hiyeta the sacrificer would fall short of heaven ? (TS.). The two verbs antar dha hide and ni-li conceal oneself are used with the abl. in B. only: vájrena enam suvargál lokád antár dadhyāt he would exclude him from heaven with the bolt (TS.); agnir develbyo nilayata Agni concealed himself from the gods (TS.).

b. expressing rescue, protect; fear, dislike; transcend, prefer: verbs with the latter two senses as well as urusya protect, raks guard, and rej tremble take this construction in V. only; pā and trā protect and bhī fear in both V. and B.; gopāya ? protect, bībhatsa be disgusted with in B. only; e.g. ámhaso no mitrá urusyet may Mitra rescue us from distress (iv. 55%); ? sá nás trasate duritat he shall protect us from misfortune. (i. 1285); indrasya vájrād abibhet she was afraid of Indra's bolt (z. 1885); prá sindhubhyo ririce, prá ksitíbhyah he reaches beyond rivers and beyond lands (x. 8911); sómāt sutād indro avrnīta vasisthan Indra preferred the Vasisthas to (Pāśadyumna's) pressed Soma (vii. 882).

a. With bhī two ablatives are found, the one being the ? object feared, the other the action proceeding from it; e.g. indrasya vájrād abibhed abhisnáthah she was afraid of

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Indra's bolt, of its crushing (x. 1385), i. e. that it would crush her; asuraraksasébhya asangád bibhayám cakruh they were afraid of the Asuras and Raksasas, of their attachmeni = that they would attach themselves to them (SB.).

2. substantives when derived from, or equivalent to, verbs used with the ablative; e.g. śárma no yaṃsan trivárutham amhasah they shall grant us thrice-protecting shelter from distress (x. 665); úpa chāyām iva ghṛṇer áganma sarma te vayam we have entered thy shelter like shade (that protects) from heat (vi. 1638); ráksobhyo vái tám bhīsá vacam ayachan they restrained their speech from fear of the

demons (SB.).

- 8. adjectives: in V. and B. comparatives and adjectives ? of cognate sense, when it means than; e. g. ghrtat svadīyah sweeter than butter (viii. 2420); viśvasmād indra úttarah Indra is greater than every one $(x.86^1)$; jātány ávarāny asmāt born later than he (viii. 96°); púrvā visvasmād bhuvanād abodhi she has awakened earlier than every being (i. 1232); pápīyān áśvād gardabháh the ass is worse than the horse (TS.); brahma hi pūrvam kṣatrāt the priesthood is superior to the warrior class (PB.); anyo vā ayam asmad bhavati he becomes other than we (AB.).
 - a. In B. several local and temporal adjectives: arvacina below, ürdhvá abore, jihmá aslant ; arváno before, paráno after ; e.g. yát kim ca, arvācinam ādityāt whatever is below the sun (SB.); etasmāc cātvalād ürdhvan svargam lokam upod akraman upward from that pit they ascended to heaven (SB.); yajñāj jihmā īyuh they (would 4 obliquely) from =) lose the sacrifice (AB.); dasa va etasmad arvancas trivrto, dasa parancah ten Tritris occur before it and ten after it (AB.).

b. in B. adjectives in uka, which with bhu are equivalent to a verb ; e. g. yajamānāt pašavo 'nutkrāmukā bhavanti the animals are

not inclined to run away from the sacrificer (AB.).

c. in B. numerals, both ordinals and cardinals: with the former the abl. expresses the point from which the reckoning is made; e.g. īśvaro ha, asmād dvitīyo vā trtīyo vā brāhmanatām abhyupaitoh the second or third (in descent) from him can obtain Brahminhood (AB.); with the latter it expresses the figure by which the complete number is defective; e.g. 6kan ná satám not a hundred by one = ninely-nine.

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Analogously with words meaning incomplete the abl. expresses the amount of the deficiency; e.g. ékasmād akṣʿarād ánāptam (a verso) incomplete by one syllable (TS.); téṣām alpakād evá agnīr ásaṃcita āsa their fire (altar) was not completely piled up by a little only, i.e. was almost completely piled up (ŚB.).

4. adverbs meaning before, beyond, outside, below, far from, without are used prepositionally with the abl. Those occurring in V. only are: adhás below, avás down from, āré without, purás before; in V. and B.: rté without, tirás apart from, parás outside, purá before; in B. only: abhyardhás far from; bahís outside. Cp. 177, 3.

a. In B. some other adverbs with a local or temporal sense; e. g. dürám ha vá asmán mṛtyúr bhavati death is far from him (ŚB.); tásmān madhyamác chankór dakṣiná páñcadaśa vikramán prá krāmati he strides forward fifteen steps to the right of this middle peg (ŚB.); prāg ghomāt before (making) the oblation (AB.).

B. The abl. is used independently of any particular class of word to express the reason of an action in the sense of on account of; e.g. må nas tásmād enaso deva rīriṣaḥ let us suffer no harm, O god, on account of this sin (vii. 895); ánṛtād vái táḥ prajā váruṇo 'gṛhṇāt by reason of their guilt Varuṇa seized creatures (MS.). Similarly in B.: tásmād therefore; kásmāt wherefore?

Genitive.

202. The genitive is a dependent case, being in its main uses connected with verbs and substantives, but also appearing with adjectives and adverbs.

A. With verbs the gen. has a sense analogous to that of the acc., but differs here from the latter in expressing that the action affects the object not as a whole, but only in part. It is used with verbs having the following senses:

a. rule over, dispose of: always with kṣi and rāj, nearly always with irajya and īś (rarely acc.). In B. the only verb

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- b. rejoice in: always with trp, prī, vrdh; optionally with kan and mad (also inst. and loc.), and with the caus. of pan (also acc.).
- a. In B. the only verb of this group taking the gen. is trp in a partitive sense; e.g. annasya trpyati he refreshes himself with (some) food (SB.).
- c. take note of: always with 2. kr speak highly of and ā-dhī think about, care for; alternatively with acc.: cit observe, attend to, budh take note of; adhi-i, -gam, -gā attend to, care for; vid know about (with acc. know fully); śru hear (gen. of person, acc. of thing, heard). In AV. kīrtaya mention and smr remember take the gen.
- a. In B. only three verbs of this class are thus construed: vid and fru as in RV., and kirtaya mention.
- d. partitiveness (while the acc. with the same verbs expresses full extent):
- 1. cat, drink: as cat of, ad eat (almost exclusively with acc.); pā drink; ā-vṛṣ fill oneself full of, vī and juş enjoy.
 - a. In B. only as and pa besides bhaks eat (in RV. with acc. only) take the partitive gen.
- 2. give, present, sacrifice: dā give of, ā-daśasya and śak present with; pro give abundantly of; yaj sacrifice (acc. of person, gen. of offering), e. g. sómasya tvā yakṣi I will worship thee (with a libation) of Soma (iii. 582).

a. In B. yaj may be used without acc. of the person; e.g. tasmad ajyasya, eva yajet therefore he should sacrifice some butter (SB.).

β. In B. several verbs having the general sense of giving and taking, not so used in V., come to be used with the gen. of the object in a partitive sense: vap strew, hu offer, abhi-ghar pour upon, ava-dā cut off some of, ā-śout drip, upa-str spread over, ni-han (AV.) and pra-han strike, vi-khan dig up some of; grabh take of and in the passive be seized suffer in (a part of the body); e. g. na cakṣuṣo grhe he does not suffer in his eye (MS.): yo vāco grhītāḥ who suffers in his voice (MS.).

- γ. In B. any inscring its is complex with the date of the god and the gen. of that to which he is invited; e.g. agni-somabhyām médasó 'nu brühi invite Agni and Soma to the fat (ŚB.).
- e. obtain, ask for: bhaj participate in (with acc. obtain); bhiks beg for: ī and īḍ implore for (generally acc. of thing as well as person); e.g. tám īmahe indram asya rāyáḥ we implore Indra for some of that wealth (vi. 223); īyate vásūnām he is implored for some of his riches (vii. 325); also ā-yu take possession of.
- a. Of these verbs bhaj-remains in use in B.: with gen. = have a share in (with acc. receive as a share).
- f. belong to: as and bhū, with the gen. of the possessor in both V. and B.; e.g. asmākam astu kévalah let him exclusively be ours (i. 710); átha abhavat kévalah sómo asya then Somu became exclusively his (vii. 985); mánor ha vá rṣabhá āsa Manu had a bull (SB.); tasya śatam jāyā babhūvuh he had a hundred wives (AB.).
 - B. The genitive is used with two classes of substantives.
- 1. It depends on verbal substantives and is then allied to the gen. with verbs (especially those expressing possession).
- a. The subjective gen., which is equivalent to the agent 2 of the action expressed by the cognate verb; e.g. usaso vyustau at the break of dawn = when the dawn breaks; apakramad u ha eva esam etad bibhayam cakara he was afraid of their departure (SB.) = that they would run away. It very often occurs with datives; e.g. yajñasya samrddhyai for the success of the sacrifice (TS.) = that the sacrifice might succeed.
- b. The objective gen., which is equivalent to the object expressed by the cognate verb; e.g. yógo väjínah the yoking of the steed = he yokes the steed; purá vṛtrásya vadhát before the slaughter of Vrtra (ŚB.) = before he slew Vṛtra. It often occurs with datives; e.g. yájamānasya áhimsāyai for the non-injury of the sacrificer (MS.) = in order not to injure the sacrificer.

?

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- a. This genitive is common with agent nouns, especially those in tf; e.g. rāyó dātā giver of wealth (vi. 2310); pūṣā paśūnām prajanayitā. Puṣan is the propagator of cattle (MS.). But in V. the agent nouns in tr with few exceptions take the acc. when the root is accented; e.g. dātā vásu one who gives wealth (vi. 233).
 - 2. The gen. commonly depends on non-verbal substantives. It may then have two senses:
 - a. The possessive gen.; e.g. véh parnám the wing of the bird = wing belonging to the bird; devánām dūtáh the messenger of the gods. It also appears with abstract nouns derived from such words; e.g. ád íd devánām úpa sakhyám āyan then they came to friendship with the gods (iv. 332) = then they became friends of the gods.
 - a. The gen. used with the perf. pass, part., felt to be the agent, is a variety of the possessive gen. Already appearing a few times in the RV. it is common in B.; e.g. patyuh kritā (MS.) the bought (wife) of the husband = (the wife) bought by the husband.

β. The gen. is similarly used with the gerundive; e.g. anyasya balikrd anyasya adyah paying taxes to another, to be devoured by another

(AB.).

- γ . The gen. is frequently used possessively where we would use a dative; e.g. tasya ha putro jajñe a son of his was born = a son was born to him (AB.).
- δ. The gen. is occasionally used for the dative with frad dhā believe and dā give in the AB. This use may have started from the possessive sense.
- b. The partitive gen. expresses a part of the whole; e.g. mitró vái śivó devánām Mitra is the kindly one àmong the gods (TS.). If the gen. is a plural of the same word as that on which it depends it is equivalent to a superlative; e.g. sákhe sákhīnām O friend among friends = best of friends (i. 3011); mantrakṛtāṃ mantrakṛt best of composers of hymns (B.).
- a. This gen. is in particular used with comparatives and superlatives (including prathamá first, caramá last, &c.); e.g. ná párā jigye kataráś canáinoh not either of the two of them conquered (vi. 698); gardabháh pasūnām bhārabharítamah the ass is the best bearer of burdens among animals (TS.).

B. It is used with humiders also consider (In Marchlys with sahasram) and words expressive of a division or a measure; e.g. sastim asvanam; (an aggregate of) sixty horses; gonam ardham half of the cows; gavam yuthani herds of cows. Sometimes this gen. is used by transference to express not a part, but the whole; as in marutam ganan the host (consisting) of the Maruts.

γ. The gen. sometimes expresses the material; e.g. kṛṣṇắnāṃ vrīhiṇắṃ carúṃ śrapayati he cooks a mess of black rice (ŚB.); etéṣāṃ vṛkṣắṇāṃ bhavanti they (the fences) are (made of the wood) of these trees (ŚB.). It is used in this sense with the vorb kṛ; e.g. yá evá káś ca vṛkṣấḥ phalagráhis tásya kāryā whatever tree bears fruit, of (a part of) that it is to be made (MS.).

C. The gen. is used with a few adjectives meaning attached to, like, capable of, knowing, offering, abounding in: priyá dear, ánuvrata obedient; prátyardhi standing at the side of; ánurūpa similar; īśvará able to, návedas cognisant 2 of; pápri bestowing abundantly (partitive gen. of the thing offered, e.g. ándhasah of the juice (i. 523); and with the participles, used like adjectives, pūrņá full of, pīpiváms abounding in.

D. The gen. is used with certain adverbs having 1. a local sense: in V. agratás before (AV.); in V. and B.: dakṣiṇatás to the right of; avástād below, parástād above, purástād before; in B.: upáriṣṭād behind, paścád behind, purás before; antikám near, nédīyas nearer, nédiṣṭham nearest.

a. In the RV. are far from takes the gen. (also the abl.).

β. In B. the local adjective (like the local adverbs) udaño northward of takes the gen.

2. a temporal sense: idá and idánīm now are used in V. with the genitives áhnas and áhnām = at the present time of day; prātár early with the gen. áhnas in V. and with rátryās in B.; e.g. yásyā rátryāh prātár yakṣyámānah syát in the morning of which night he may be about to sacrifice (MS.).

3. a multiplicative sense: in V. sakŕt once with áhnas once a day; trís thrice in trír áhnas, trír á diváh thrice

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a day and trir aktós three times a night; in B.: dvis twice and tris thrice with samvatsarásya, twice, thrice a year.

a. The adverbial use in V. of the gen. in a temporal sense is perhaps derived from that with multiplicatives: aktós, ksápas and ksapás of a night; vástos and usásas of a morning.

Locative.

203. This case expresses the sphere in which an action takes place, or with verbs of motion the sphere which is reached by the action. Its sense includes not only locality (both concrete and abstract) but persons and time. It may therefore be variously translated by in, on, at; beside, among, in the presence of; to, into.

A. The loc. appears in a general and independent way in the following senses:

1. Place: a. concrete; e. g. diví in heaven, párvate in or on the mountain (i. 82²); sárasvatyām at the Sarasvatī (iii. 23⁴); yudhí in battle (i. 8³), saṃgrāmé id. (ŚB.).

- b. abstract: asya sumatáu syāma may we be in his good graces (viii. 48¹²); tád indra te váše that, O Indra, is in thy power (viii. 98⁴); yá ādityánām bhávati pránītau who is in the guidance of the Ādityas (ii. 27¹³); vájrasya yát pátane pádi šúṣṇaḥ when upon the flight of the bolt Śuṣṇa fell (vi. 20⁵); ghṛtakīrtáu at the mention of (the word) ghee (ŚB.).
- 2. Persons: e.g. yát kím ca duritám máyi whatever sin there is in me (i. 28²²); pīpāya sá śrávasā mártyęsu he abounds in fame among mortals (vi. 10³); yát sthó druhyávy ánavi turváśe yádau, huvé vām whether ye two are beside (with) Druhyu, Anu, Turvása (or) Yadu, I call you (viii, 10⁵); vayám syāma váruņe ánāgāh may we be guilless in the eyes of Varuņa (vii. 87⁷); asmín puṣyantu gópatau let them prosper under this herdsman (x. 19³).
 - 3. Time: here the loc. expresses that an action takes place within the limits of the time mentioned; e.g. usaso CC-0. Prof. Saty gat Shastri Collection.

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vyùṣṭau at the flush of dawn; uṣási in the morning (in B.
prātár is used instead); dyávi-dyavi every day (not used in
B.); trír áhan three times in the day (in B. gen. only); jāyate
māsí-māsi he is born (once) in every (successive) month
(x. 523).

- a. This temporal use sometimes comes to mean that something happens at the end of the period; c.g. samvatsará idám adyň vy akhyata ye hare opened your eyes now to-day (for the first time) in a year (i. 16113) = at the end of a year; tátah samvatsaré púrusah sám abhavat? thence arose in (= at the end of) a year a man (ŚB.).
 - 4. Adverbially. A few substantives and adjectives are thus used; e.g. agre often occurs in the sense of in front and at first, appearing even in compounds (e.g. agre-gá going before, agre-pá drinking first); in SB. the loc. of kṣiprá quick is several times thus employed, e.g. kṣipré ha yájamāno múm lokám iyāt the sacrificer would speedily go to yonder world.
 - 204. B. The loc is connected with different classes of words by which it may be said to be governed.
 - 1. It is specially connected with verbs expressing:
- a. in V.: rejoice in; grow, prosper; bless, injure in respect of; implore, invoke for (\bar{1}, h\bar{u}); receive from; e.g. viśve devā havişi mādayadhvam do ye, O all-gods, rejoice in the oblation (vi. 52''); táviṣīṣu vāvṛdhe he grew in strength (i. 52'); yá eṣāṃ bhṛtyám ṛṇádhat sá jīvāt he who will succeed in their support, shall live (i. 84''); práva nas toké bless us in children (viii. 28''); má nas toké rīriṣaḥ injure us not in our children (i. 114's); agniṃ toké tánaye śáśvad īmahe Agni we constantly implore for children and for grandchildren (viii. 71''s); ádhā hi tvā hávāmahe tánaye góṣu apsú for we invoke thee for offspring, cows, water (vi. 19''s); devéṣu amṛtatvám ānaśa ye received immortality (among =) from the gods (iv. 36');
- in V. and B.: let share in (ā-bhaj) and struggle for (sprdh, rarely in V.); e.g. yan abhajo maruta indra some the

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Maruts whom thou, O Indra, didst allow to share in Soma (iii. 85°); and no 'syam pṛthivyam a bhajata let us have a share in this earth (SB.); adityas ca ha va angirasas ca svarge loke 'spardhanta the Adityas and the Angirases struggled for (the possession of) the heavenly world (AB.);

in B.: request (iş), ask (prach), call in question (mīmāms); e. g. sá ha iyám devéşu sutyáyām apitvám īşe she requested from the gods a share in the Soma feast (SB.); te deveşv aprchanta they inquired of the gods (PB.).

b. in V. and B.: motion, to indicate the place that is reached. The case may here be translated by to, into, upon. Such verbs in V. are: go (gam), enter (ā-viś), ascend (ā-ruh), descend (ava-vyadh), flow (arṣ, dhāv), pour (sic, hu), put (dhā, kṛ); e.g. sá íd devéṣu gachati (i. 14) that goes to (= reaches) the gods (while deván gachati would mean goes? in the direction of the gods); yó mártyeṣv ít kṛṇóti deván who brings the gods to mortals (i. 77'); vīryàṃ yájamāne dadhāti he puts energy into the sacrificer (TS.); ná vá eṣá grāmyéṣu paśuṣu hitáḥ he (is not placed among =) docs not belong to the tame animals (TS.). In B. verbs meaning to throw at are especially common with the loc.

c. desire, to indicate the goal or object aimed at: grdh be eager, yat strive, ā-śaṃs hope; e.g. ánneşu jāgrdhur they are eager for food (îi. 2316); diví svanó yatate the sound soars to ? heaven (x. 753); á tú na indra śaṃsaya góṣv áśveṣu pray give us hope, Indra, of cows and horses (i. 291); agnihotríni devátā á śaṃsante the gods place their hope in the maintainer of the sacrificial fire (MS.).

2. The loc. is also used to some extent connected with nouns:

a. verbal nouns (substantives and adjectives) derived from verbs taking that case; e. g. ná tásya vācy ápi bhāgó asti he has no share in speech (x. 71°); sómo bhūtv avapánesv ábhagah let Soma be a participator in drinking bouts (i. 136°); sutá ít tvám nímiála indra sóme thou art attached, O Indra,

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Digitized By Siddhanta eGangotri Gyaan Kosha to the pressed Soma (vi. 281); tásminn evá, etá nímiślatamā

iva to him these (women) are most devoted (SB.).

b. ordinary adjectives: in V. priyá and cáru dear; e.g. priyáh súrye priyó agná bhavāti he will be dear to Sūrya, dear to Agni (v. 37°); carur mitré varune ca dear to Mitra and Varuna (ix. 619); in B. dhruvá firm; e. g. rastrám evá. asmin dhruvám akah he has made the sovereignty established: in him (TS.).

3. The loc. is used with a few prepositions: in V. & in, at, on, and (rarely) api near, in, and upa near to, at, upon, as well as the prepositional adverb sácā beside. with; in V. and

B. ádhi on and antár within (cp. 176, 2; 177, 5).

Locative and Genitive Absolute.

205. 1. The absolute construction of the loc., in which the case is always accompanied by a participle, started from the ordinary use of the loc. Combined with a participle it came to be regarded as a temporal or qualifying clause where the case alone could not be employed. Thus beside ușási at dawn could appear uchántyam ușási at dawn as it shines forth, which then acquired the independent sense when dawn shines forth (i. 1841). As regards the participles used in this construction, the future never occurs; the perf. act. is quite isolated; the perf. pass. part. is somewhat doubtful in V., but undoubted in B.; while the pres. part. is in fully developed use in V. as well as B.

a. An example of the perf. part. act. in vant used? absolutely is: asitávaty átithav asnīyāt (AV. ix. 638) the

guest having eaten, he may eat (cp. 161).

b. The perf. part. pass. appears in the RV. in several expressions, such as jäté agnáu, stīrņé barhíşi, suté sóme, in which the loc. probably still has its ordinary sense; e.g. vísvam adhāg áyudham iddhé agnáu he burnt every weapon in the kindled fire (ii. 154); yó ásvasya dadhikrávno ákārīt

sámiddhe agná usáso vyùstau who has honoured the steed Dadhikrāvan beside the kindled fire at the flush of Dawn (iv. 89°), possibly when the fire is kindled. In other examples the absolute sense seems more likely: yád īm enām usató abhy ávarsīt trṣyāvataḥ prāvṛṣy āgatāyām when it has rained upon the eager thirsty ones, the rainy season having come (vii. 103°); especially in yán marutaḥ súrya údite mádatha when ye, O Maruts, are exhilarated at the rising of the sun (v. 54°). Here súrye could not be used alone, while the loc. of time would be expressed by úditā súryasya at sunrise.

- a. In B. the absolute use with the perf. part. pass. is much more pronounced; e.g. úditeşu nákşatreşu vácam ví srjati when the stars have risen he sets free his voice (TS.); sá enāh évó bhūté yajate he sacrifices to them when the morning has appeared (TS.); krīté sóme maitrāvarunāya dandám prá yachati when the Soma has been bought he hands the staff to the Maitrāvaruna priest (TS.); tásmād gardabhé purā āyuşah prámīte bibhyati therefore one is frightened when a donkey has died before its time (TS.). The substantive has sometimes to be supplied; e.g. sá hovāca: ható vrtró; yád dhaté kuryáta tát kuruta til he said: Vrtra is dead; what you would do, if he were dead, that do (ŚB.).
- c. Of the pres. part. with the loc. in the absolute sense there are many examples in V.; e.g. indram prātár havāmaha indram prayati adhvaré Indra we invoke early, Indra when the sacrifice proceeds (i. 163); sárasvatīm devayanto havante sárasvatīm adhvaré tāyámāne men devoted to the gods invoke Sarasvatī, Sarasvatī while the sacrifice is extended (x. 177); tá vām adyá táv aparám huvema uchántyām usási so you two to-day, so you two in future we would invoke when Dawn shines forth (i. 1841).
 - a. Similarly in B: yajñamukhé-yajñamukhe vái kriyámāne yajñám rákṣāṃsi jighāṃsanti always when the commencement of the sacrifice is being made, the Rakṣases seek to destroy the sacrifice (TS.); some hanyámāne yajñó hanyate when Soma is destroyed, the sacrifice is destroyed (TS.);

Because the sense rejoics in the sun would be unnatural, though the construction of mad with the loc. is normal (cp. 204, 1 a).

Digitized By Siddhanta eGangotri Gyaan Kosha tásmād agnicid várṣati ná dhāvet therefore the fire-piler should not run when it rains (TS.); tám etát pratyāyatyām rātrau sāyām úpātiṣṭhanta so they approached him in the evening when night returned (SB.).

2. The genitive absolute is unknown in V., but has already come into use in B. It arose from the possessive genitive which acquired an independent syntactical value when accompanied by a (pres. or perf. pass.) participle much in the same way as the loc. The substantive is sometimes omitted. Examples are: tásya álabdhasya sá vág ápa cakrāma he being sacrificed, this voice departed (ŚB.); tásmād apām taptānām phéno jāyate therefore, when water is heated, foam arises (ŚB.); sá etá vipruṣo 'janayata yā īmāḥ skūyāmānasya viprāvante he (Agni) produced those sparks which dart about when (the fire) is stirred (MS.); teṣām ha uttiṣṭhatām uvāca while these stood up he said (AB.). In the first three of the above examples the close relationship of the absolute to the possessive case is still apparent.

Participles.

206. Participles are of a twofold nature inasmuch as they share the characteristics of both noun and verb. In form they are adjectives both in inflexion and concord. On the other hand they not only govern cases like the verb, but also indicate differences of voice and generally speaking retain the distinctions of time expressed by the tenses to which they belong. They are as a rule used appositionally with substantives, qualifying the main action and equivalent to subordinate clauses. They may thus express a relative, temporal, causal, concessive, final, or hypothetical The verbal character of participles formed directly from the root (and not from tense stems) is restricted (with certain exceptions) to the passive voice in sense, and to past and future time; while owing to their passive nature they are not construed with an acc. of the object, but only with the inst. of the agent or means.

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- 207. The pres. part. is occasionally used in V. by anacoluthon as a finite verb; e.g. asmád ahám tavisád isamana indrād bhiyá maruto réjamānah I (am) fleeing from this mighty one, trembling with fear of Indra, ye Maruts (i. 1714). This use does not seem to be found in B.
- a. The pres. part. is used with the verbs i go, car move, ās remain, sthā stand as auxiliaries to express continued duration in V. and B.; e. g. viśvam anyó abhicákṣāṇa eti the other (Pūṣan) goes on watching the universe (ii. 40°); vicákaśac candrámā náktam eti the moon goes on shining brightly at night (i. 24¹°); tè 'sya gṛhāḥ paśáva upamūryámāṇā īyuḥ his house and cattle would go on being destroyed (ŚB.); tváṃ hi... éko vṛtrá cárasi jíghnamānaḥ for thou alone goest on killing the Vṛtras (iii. 30¹); té 'reantaḥ śrāmyantaś ceruḥ they went on praying and fasting (ŚB.); ṛcáṃ tvaḥ poṣam āste pupuṣvān the one keeps producing abundance of verses (x. 71¹¹); somam evá_etát pibanta āsate they thus keep on drinking Soma (TS.); ucchváñcamānā pṛthivī sú tiṣṭhatu let the earth keep on yawning wide (x. 18¹²); vitṛṃhā- ṇās tiṣṭhanti they keep conflicting (TS.).
- 208. The past passive participle in ta is very frequently used as a finite verb; e.g. tatám me ápas tád u tāyate púnah my work is done and it is being done again (i. 1101); ná tvávām indra káś caná ná jātó ná janişyate no one is like thee, O Indra, he has not been born, and he will not be born? (i.815); used impersonally: śráddhitam te mahatá indriyáya confidence has been placed in thy great might (i. 1046).

Similarly in B.: istå devåtā åtha katamá eté the gods have been worshipped, but which are these gods? (TS.); also in subordinate clauses: tásmin yád āpannam, grasitám evá asya tát what has got into him, that has been devoured by him (TS.).

a. The perf. pass. part. is not infrequently used with forms of as and bhū as auxiliaries constituting a periphrastic mood or tense in V.; e.g. yuktás te astu dáksinah let thy right (steed) be yoked (i. 825); dhūmás te ketúr abhavad

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divi śritah the smoke, thy banner, (was raised =) arose to heaven (v. 113).

- b. Such forms (pres. and aor. ind. of bhū, impf. and perf. ind. and opt. of as) make regular past and present tenses and the opt. mood in B.: e.g. bhūyasībhir ha asya āhutibhir istam bhavati by him sacrifice has been made with several offerings (AB.); devāsurāh samyattā āsan the gods and Asuras were engaged in conflict (TS.); tád vā fṣīṇām ánuśrutam āsa that was heard by the seers (SB.); tásmād vídhrtā adhvano 'bhuvan therefore the roads have been divided (TS.).
- 209. Future Participles Passive. There are six of these: one, that in ayya occurs in the RV. only; three, those in enya, ya, and tva, in V. and in B.; two, those in tavya and aniya in V. (but not in the RV.) and in B. The commonest sense expressed by these verbal nouns is necessity; but various allied meanings, such as obligation, fitness, certain futurity, and possibility, are also frequent. Four of them are construed with the inst. of the agent (the gen. and dat. sometimes appearing instead), while the forms in tva and anīya are never found connected with a case.

1. The commonest of these gerundives is that in ya; sadyó jajñānó hávyo babhūva as soon as born'he became one to be invoked (viii. 9621). It often appears without a verb; e.g. viśvā hi vo namasyani vándyā námāni devā utá yajňíyāni vah all your names, ye gods, are adorable, worthy of praise, and worshipful (x. 682). The agent may be expressed by the inst., dat., or gen.; e.g. tvám nfbhir hávyo visvádhā asi thou art always to be invoked by men (vii. 227); asmábhir ü nú praticáksya abhüt she has become visible (by=) to us (i. 11811); sákhā sákhibhya ídyah a friend to be praised by friends (i. 754); yá éka id dhávyah carsaninam who alone is to be invoked of men (vi. 221).

a. In B. the agent may be in the inst. or gen., but not in the dat.; thus tasmai deyam means to him gifts should be given (SB.). This example also illustrates the impersonal use of this gerundive in B.,

a use unknown to the RV. This gerundive is always without a verb, being unaccompanied by forms of as or bhū in B.; e.g. bahú déyam much (is) to be given (MS.).

- 2. The gerundive in tva in the RV. implies necessity or possibility and is often used in contrast with the past; but it is not found accompanied by a verb (as or bhū) or a noun expressing the agent; e.g. ripávo hántvāsah the enemy are to be killed (iii. 8015); yó nántvāny ánaman ny ójasā who by his might bent what could be bent (ii. 242); tád vísvam abhibhúr asi yáj jātám yác ca jántvam thou surpassest all that has been born and that is to be born (viii. 896).
- a. The only meaning that seems to be expressed by this gerundive in B. is possibility; e.g. snatvam udakam water that can be bathed in (SB.); no asya, anyad dhotvam asit pranat and he had nothing else that could be offered but breath (MS.).
- 3. The gerundive in áyya, found in the RV. only, sometimes appears accompanied by an agent in the inst. or the dat.; e. g. dakṣáyyo nfbhih to be propitiated by men (i. 1292); dakṣáyyo dásvate dáma á who is to be propitiated by the pious man in his house (ii. 43).
- 4. The form in enya, almost restricted to the RV., may be accompanied by an agent in the inst.; e.g. agnir îlenyo giră Agni to be praised with song (i. 79°); abhyāyamsényā bhavatam manīsibhih be willing to be drawn near by the devout (i. 34¹).
- a. It is once or twice also found in B.; thus vacam udyasam susrūsenyām I would utter a speech worthy to be heard (TS.).
- 5. The gerundive in tavys, which is not found in the RV. at all, occurs only twice in the AV.; thus ná brāhmanó himsitavyàh a Brahmin is not to be injured (AV. v. 18°).
- a. In B. it is frequent and used much in the same way as the form in ya; here it is also used impersonally and with the agent in the inst.; e.g. putro yajayayitavyah a son must be made to sacrifice (MS.); agnicita paksino na akitavyam an Agnicit should not cut (any part) of a bird (MS.); pakuyratora bhayitavyam (MS.) he should act after the manner of

Digitized By Siddhanta eGangotri Gyaan Kosha cattle (more literally: action should be taken by him as one following the manner of cattle).

6. The form in anīya, which is rare in both V. and B., does not occur at all in the RV., and only twice in the prose of the AV. Expressing only suitability or possibility, and never used either with an inst. or impersonally, it has hardly attained the full value of a gerundive even in B.; e. g. upajīvanīyo bhavati he is one who may be subsisted on (AV.); abhicaraṇiya liable to be bewitched (SB.); āhavanīya suitable to be offered to (AB.).

Gerund or Indeclinable Participle.

210. The forms of the gerund, ending in tvī, tvā, tvāya (cp. 163) and in ya or tya (164) are synonymous, expressing an action that is past before that of the finite verb begins. It regularly refers to what is regarded as the subject of the sentence; e.g. gūḍhvi támo jyótiṣā uṣā abodhi having hidden away the darkness, Dawn has awakened wilh light (vii. 802); yuktvā hāribhyām úpa yāsad arvāk having yoked (them) may he come hither with his two bays (v. 404); stríyam dṛṣṭvāya kitavām tatāpa having seen a woman; is pained; pibā niṣādya drink, after having sat down (i. 1774); yō hānti śātrum abhitya who slays the foe after having attacked him (ix. 554).

a. The usage in B. is similar; c.g. tásmāt suptvå prajāh pra budhyante therefore creatures awake after having stept (TS.); tám ha enam drstvå bhír viveda having seen him fear seised him = having seen him he became afraid (ŚB.). The gerund is, however, here found loosely construed in various ways not occurring in V. Thus it refers in sense to the agent implied by the future part. pass. in tavya or ya used predicatively as a finite verb; e.g. agnihotrahávanim pratápya hásto vadhéyah his hand (is) to be put into it (by the holder) after having heated the fire-sacrifice ladle (MS.). Still looser is the connexion in such sentences as the following: té pasáva csadhīr jagdhvā apāḥ pītvā táta esā rásah sáṃ bhavati the beasts having eaten the plants and drunk water—

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- then this vital sap arises (SB.) = then acquire this vital sap. The past sense of the gerund is often emphasized by the particle atha then being placed immediately after it. The gerund is here sometimes equivalent to the finite verb of a subordinate clause; e.g. ātithyéna vái devå istvå tånt samåd avindat after the gods had sacrificed with the rile of hospitable reception, discord came upon them (SB.); similarly with the verb man think : etad vai devah prapya raddhva, iva, amanyanta the gods, having obtained this, thought that they had as good as won (SB.).
 - b. The gerund in am, which is always a compound, and the first member of which is nearly always a preposition, expresses a simultaneous action performed by the subject of the finite verb of the sentence. Being a cognate acc. used adverbially it is only beginning to be used as a gerund in late V.; e.g. tantrám yuvatí abhyākrámam vayatah the two maidens weave the web while going up to it (AV.).
 - a. In B. it has become common; e.g. abhikramam juhoti (TS.) he sacrifices while approaching (the fire). This gerund is sometimes used with as, i, or car to express continued action; e.g. té parapatam asata they kept flying away (MS.).

Infinitive.

211. The normal use of this form is to supplement the general statement of the sentence in a final (in order to) or a consequential (so as to) sense. The infinitive is, however, sometimes dependent on a particular word in the sentence, usually a verb, occasionally a noun: it then loses some of its full meaning, as in other languages after an auxiliary. The object when it is expressed is generally in the accusative.

1. Dative Infinitive.

a. The various forms of this infinitive govern either an acc. or (by attraction) a dat, sometimes (according to the nature of the verb) another case; e.g. indraya arkam juhva sám añje, vīrám danáukasam vandádhyai for Indra I with my tongue adorn a song, to praise the bountiful hero (i. 615); tvám akrnor dustárītu sáho visvasmai sáhase sáhadhyai thou didst display irresistible power to overrome CC-0. Prof. Satya Vrat Shastri Collection.

every power (veitiff); Bavadsyarsura sativand has ante 'smin nó adyá sávane mandádhyai unyoke, O hero, as at the end > of a journey, to delight in this our Soma pressing to-day (iv. 162); ábhūd u pārám étave pánthā the path has appeared, to 7 (enable us to) go to the farther shore (i. 4611); å no nāvå matīnām yātám pārāya gántave do ye two come to us with the boat of our hymns, to go to the farther shore (i. 467); indram codaya dátave maghám urge Indra to give bounty (ix. 755); indram avardhayann áhaye hántavá u they strengthened Indra to slay the dragon (v. 814); a ta etu manah punah jīvase jyók ca súryam dršé let thy spirit return (to live =) that thou mayest live and long see the sun (x. 574); sisste sfrige ráksase viníkse he sharpens his horns in order to pierce the demon (v. 29); sadyáś cin máhi dāváne to. give much at once (viii. 4625); prá yád bháradhve suvitáya daváne when ye proceed to give welfare (v. 594); amitran prtsú turváne to overcome foes in battle (vi. 468); átha úpa prá aid yudhaye dasyum then he advanced to fight the demon (v. 30°); táv asmábhyam dršáye súryāya púnar dātām asum may these two give us back our breath that we may see the sun (x. 1412); devó no átra savitá nú ártham prásavid dvípat prá cátuspad ityái here god Savitr has now urged on our bipeds, on our quadrupeds to go to their work (i. 1241); ábodhi hótā yajáthāya deván the priest has awakened to worship the gods (v. 12).

b. The dat. inf. not infrequently depends on a particular word in the sentence; e.g. tá vām vástūni uśmasi gámadhyai we desire to go to those abodes of you two (i. 154°); dádhrvir bháradhyai strong to carry (vi. 66³); cikíd nāśayádhyai understanding to destroy (viii. 97¹⁴); agním dvéso yótavái no grnīmasi we implore Agni to ward off hostility from us (viii. 71¹⁵); té hí putráso áditer vidur dvéṣāmsi yótave for those sons of Aditi know how to ward off hostilities (viii. 18⁵); tvám indra sravitavá apás kah thou; O Indra, hast made the waters to flow (vii. 21³); vidyáma tásya te

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vayám áküpärasya dáváne may we know this of thee who art inexhaustible to give (v. 39°); bhiyáse mṛgám kah he has made the monster to fear (v. 29°); jajanús ca rājáse and they created (him) to rule (viii. 97°); kavímr ichāmi saṃdṛśe I wish to see the poets (iii. 38°).

a. The dat. inf. has sometimes a passive force; e.g. å vo våhistho vahatu stavådhyai råthah may your most swift car bring you hither to be praised (vii. 371); girbhíh sakháyam gắm ná doháse huve with songs I call my friend like a cow to be milked (vi. 457); eså purutámä dráé kám she here that constantly returns (so as) to be seen (i. 1246). This sense is especially noticeable in the infinitives in tavái, tave, and e, which when used predicatively (as a rule with the negative ná) are equivalent to a future part. pass. with the copula; e.g. stusé så vām rātíh that bounty of yours is to be praised (i. 1227); náisä gávyütir ápabhartavá u this pasture (is) not to be taken away (x. 142); yásya ná rádhah páryetave whose treasure is not to be surpassed (viii. 2411); ná asmákam asti tát tára ádityāso atiṣkáde this our zeai, O Adityas, is not to be overlooked (viiì. 6712); ná pramíye savitúr dáivyasya tát this (work) of the divine Savity (is) indestructible (iv. 544).

β. The agent (or instrument) of the action expressed by the inf. is put in the inst. or gen. when there is a passive sense; e. g. ná. anyéna stómo vasisthā ánvetave vah your laudalion, O Vasishas, is not to be equalled by another (vii. 338); ábhūd agníh samídhe mānuṣānām Agnihas appeared to be kindled of men (vii. 771). When there is no passive sense the agent is expressed by the dat.; e. g. ví śrayantām prayši devébhyo mahíḥ may the great (gates) open (for the gods to =) that the gods may enter (i. 1426); dabhrám pásyadbhya urviyā vicákṣa uṣā ajīgar bhūvanāni víśvā (i. 1135) Dawn has wakened all creatures (for those who now see little to =) that those who see little now may look far and wide; ahám rudrāya dhánur ā tanomi brahmadviṣe śśrave hántavā u I streich the bow for Rudra (for the arrow to =) that the arrow may strike the hater of prayer (x. 1256).

γ. The infinitive in dhysi is not infrequently employed elliptically to express an intention, the subject being either expressed or requiring to be supplied in the first or third person³; e.g. práti văm rátham

In Latin the gerundive actually appears to have taken the place of the IE. predicative infinitive: see Brugmann, Grundriss, 4, 2, pp. 461 and 488.

² Which in Latin would be: laudanda (est) vestra benignitas.

The inf. is similarly used in Greek in the sense of a 2. pers. impv.; e.g. πάντα τάδ' ἀγγείλαι μηδὲ ψευδάγγελος εἶναι tell all this and be not a false messenger (Homer, Od.); εἶπέμεναί μοι, Τρῶες tell me, ye Trojans (ibid.).

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Digitized By Siddhanta eGangotri Gyaan Koshai. 671); å va jaradhyai the chariot of you two (I purpose) to invoke (ii. 671); å va ausijó huvádhyai samsam the son of Usij (intends) to proclaim your praise (i. 1225).

8. In B. the inf. in tavái has three uses: L with a final sense; e.g. tam pra harati yo 'sya strtyas tasmai startavai he huris it in order to strike down him who is to be struck down by it (AB.). 2. predicatively with ná, often with a passive sense, sometimes impersonally; e.g. ná vái yajňá iva mántavái it is not to be regarded like a sacrifice (ŚB.); ná purá súryasya údetor mánthitavái one should not rub fire before sunrise (MS.); tásmād eténa ásru ná kártavái therefore tears should not be shed by him (MS.). 3. with a pass. sense after an acc. governed by āha, uvāca and brūyāt; e.g. agním páristarītavá āha he says that the fire is to be enclosed (MS.); gopālán sámhvayitavá uvāca he said that the cowherds should be called together (ŚB.); tád aśvám ánetavái brūyāt then he should order the horse to be brought (ŚB.). Perhaps, however, the acc. here depends on the inf. alone: he should give orders to bring the horse.

2. Accusative Infinitive.

a. The form in am is used to supplement statements containing a verb of going or in dependence on verbs meaning be able (arh, aś, śak), wish (vaś), or know (vid); e.g. úpo emi cikitúso vipýcham I go to the wise to inquire (vii. 863); iyétha barhír āsádam thou hast gone to seat thyself on the straw (iv. 91); śakéma tvā samídham we would be able to kindle thee (i. 943); sá veda devá ānámam deván he, the god, knows (how) to guide hither the gods (iv. 83).

a. In B. this form of the inf. appears only in dependance on the verbs arh, vid, and sak when they are combined with the negative na; e.g. avarundham na asaknot he was not able to keep back (MS.).

b. The inf. in tum in the RV. expresses the purpose with verbs of motion and also appears in dependence on the verbs arh be able and ci intend; e.g. kó vidvámsam úpa gāt prástum etát who has gone to the wise man to ask him this? (i. 1644); bhúyo vā dātum arhasi or thou canst give more (v. 7910).

¹ The use of this inf. is restricted to dependence on such verbs in the Latin supine in tum.

a. In B. the use is similar, this inf. expressing the purpose with verbs of motion, or in dependence on the verbs dhrintend and (generally accompanied by the negative ná) arh and sak be able, kam desire, dhrs dare, ā-dr trouble, ā-sams expect; e. g. hótum eti he goes to sacrifice (TS.), drástum å gachati he comes in order to see (SB.); anyád eva kártum dadhrire 'nyád vái kurvanti they have purposed to do one thing, but do another (SB.); kathám asakáta mád rté jívitum how have you been able to live without me? (SB.); ná cakame hántum he did not wish to kill (SB.).

3. Ablative-Genitive Infinitive.

a. The form in as (which is always compounded with prepositions) is almost exclusively abl. as is shown by its being used with words governing that case, viz. the prepositions rté without, purá before, and the verbs pā protect, trā rescue, bhī fear; e.g. rté cid abhiśrísah purá jatrúbhya ātṛdaḥ without binding, before the cartilages being pierced (viii. 1¹²); trádhyam kartád avapádaḥ (ii. 29°) save us from falling into the pit (lit. from the pit, from falling down).

There is one example of its being a gen., as it is governed by the verb īś: nahí tvád āré nimiṣaś caná iśe for without thee I am not able even to blink (ii. 28°).

a. In B. it appears only as a gen. governed by isvará; e. g. sá isvaró yájamānasya pasún nirdáhah he is able to burn the cattle of the sacrificer (MS.).

b. The form in tos is abl. when it is governed by the prepositions purá before and á till or by verbs of saving and preventing; e. g. purá hántor bháyamāno vy àra fearing he withdrew, before being struck (iii. 8010); yuyóta no anapatyáni gántoh save us from coming to childlessness (iii. 548).

The gen. form is found only in dependence on the verb is be able (with the object by attraction in the gen.) or on the adverb madhyá in the midst of; e.g. ise rayáh suvíryasya dátoh he can give wealth and heroic offspring (vii. 4°);

Digitized By Siddhanta eGangotri Gyaan Kosha ma no madhya rīriṣata ayur ganton injure us not (in the midst of =) before our reaching old age (i. 899).

a. In B. the abl. inf. is found with prepositional words only. It usually occurs with å till and purå before, both the subject and the object being in the gen. The object may, however, by attraction be in the abl., and a predicate is in the abl.; e.g. å súryasya údetoḥ (MS.) till the sun's rising = till the sun rises; å tisrnåm dögdhoḥ (ŚB.) till the milking of three (cows) = till three (cows) are milked; å médhyād bhavitoḥ till becoming pure; purå súryasya údetoḥ before the sun's rising (MS.) = before the sun rises; purā vägbhyaḥ sampravaditoḥ before the voices' uttering (PB.) = before the voices are uttered. The abl. form is also sometimes used with the prepositional adverbs puråstād and arvācīnam before; e.g. puråstād dhótoḥ before sacrificing (MS.); arvācīnam jānitoḥ before being born (MS.).

The gen. form occurs only in dependence on isvará able, the object being in the acc. (sometimes by attraction in the gen.), and the predicate in the nom.; e.g. sá isvará ártim ártoh he can fall into misfortune (TS.); tá isvará yájamānam hímsitoh these two can injure the sacrificer? (MS.). Occasionally isvará is omitted; e.g. táto diksitáh pāmanó

bhavitoh hence the initiated man (can) become scabby (SB.).

4. Locative Infinitive.

The only loc. forms to which a genuine inf. use (cp. 167, 4) can be attributed are the few in sani. These supplement the general statement of the sentence or depend on a particular word in it, and (like the form in dhyai) express an intention or exhortation (with the ellipse of a verb in the 1., 2., or 8. pers.); e. g. ví nah pathás citana yástave, asmábhyam vísyā ásās tarīsáni do ye open up for us the paths to sacrifice, (for us to =) that we may conquer all regions? (iv. 877); náyisthā u no nesáni, pársisthā u nah parsány ati dvisah the best guides to guide us, the best leaders to lead ? us through our foes (x. 1263); tád va ukthásya barhánā, indrāya upastrnīsani this song of praise (I will) spread out with power for your Indra (vi. 446); priyam vo atithim grnīsáni (do ye) extol your dear guest (vi. 150); ījānám bhumir abhi prabhuşani (let) Earth assist the sacrificer (x. 1821).

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TENSES AND MOODS.

212. Two or more roots of cognate meaning sometimes supplement each other in such a way as to be used for different tenses of what is practically one verb. Such are:

1. as and bhū bē: the pres., impf., and perf. are formed by as; the fut. and aor. by bhū alone. In its proper sense bhū means to become (originally to grow), but unless opposed to as be, it has the same sense as the latter, the pres. and perf. of both being used promiscuously. The contrast appears clearly when the pres. is opposed to the aor.; e.g. yamó vá idám abhūd yád vayám smáh Yama has become that which we are (TS.). It also appears in the impf.: yá vipruṣā āsaṃs táh śarkarā abhavan what were sparks became gravel (MS.).

2. dhāv and sr run: in the RV. occur the plup. adadhāvat and the pres. sisarti; in B. the pres. dhāvati, the impf. asarat, and the perf. sasara.

3. pas and drs see: the former appears in the pres. only, the latter in the aor., fut., and perf. only; khyā see is used in the same tenses as drs, but as opposed to the latter means discern.

4. brū and vac speak: the former is used in the pres. stem only; the latter in the aor., fut., perf. (V. has also the pres. vivakti).

5. han and vadh slay: the former has the pres., impf., fut., perf. only, the latter the aor. only.

a. In B. a few additional pairs of roots supplement each other to some extent. Such are ad and ghas eat; aj and vi drite; i and ga (aor.) go; pra-yam and pra-da present; fad and fi fall.

Present.

A. In V. a number of verbs form two or more present stems, in which, however, no differences of meaning are traceable. In B. this multiplicity is for the most part lost.

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Digitized By Siddhanta eGangotri Gyaan Kosha. The only type here showing any development is that in ya, which tends to have an intransitive sense. Such present stems are formed in B. from more than a dozen roots that do not form it in the RV.; e.g. tapyati grows hot (RV. tapati).

- 1. As in other languages, the present is used to indicate an action that is taking place when the speaker makes his statement.
- 2. In the RV. the simple pres. is sometimes employed of past actions in narration to add a new statement in a vivid manner; e.g. purutrá vṛtró aśayad vyàstaḥ: amuyá śáyānam áti yanti ápaḥ Vṛtra lay scattered in many places: over him as he thus lies the waters flow (i. 827).

This use does not seem to occur in B.

- a. purá formerly is used with the pres. to indicate an action which has extended through the past down to the present; e. g. kvà táni nau sakhyá babhūvuh, sácāvahe yád avṛkáṃ purá cit where has that friendship of us two gone, inasmuch as we have hitherto associated inoffensively (vii. 885); sá ha agnír uvāca átha yán māṃ purá prathamáṃ yájatha kvà aháṃ bhavāni íti so Agni said: now that you have hitherto honoured me at the sacrifice as the first where shall I be? (ŚB.).
- a. In B. purå is also used without reference to the actual present from the speaker's point of view, to express a previous stage in typical conditions; e.g. ahotā vā eṣā purā bhavati yadā evā enam pravrnīté 'tha hôtā he is previously a non-Hoir; as soon as he chooses him, then he is a Hoir (ŚB.); anaddhā iva vā asya atah purā jānam bhavati previously his origin is as it were uncertain (ŚB.).
 - b. sma purá with the pres. ind. expresses that something used to happen in the past; e.g. samhotrám sma purá nárī sámanam vá áva gachati formerly the woman used to go down to the common sacrifice or the assembly (x. 8610).
 - a. The same usage is common in B. with ha sma pura; e.g. na ha sma vai pura agnir aparasuvrknam dahati formerly Agni used not to burn what was not cut off with the axe (TS.). Here, however, the pura is CC-0. Prof. Satya Vrat Shastri Collection.

much more usually omitted, ha sma alone expressing the same sense, especially often with the pres. perf. aha; e.g. etad dha sma va aha naradah (MS.) with regard to this Narada used to say. (The AB. uses the perf. and the impf. with ha sma in the same sense.) The particles ha sma, which originally only accompanied it, have thus acquired, when used alone, the sense which is inherent in pura only.

c. The pres. ind. is also sometimes used for the fut. or the subj.; e.g. áham ápi hanmi_iti ha_uvāca he said: I too will slay him (ŚB.); indraś ca ruśamaś ca_amśam prāsyetām: yataro nau pūrvo bhūmim paryeti sa jayati_iti Indra and Ruśama proposed a wager: whichever of us shall go round the earth first shall win (PB.).

Past Tenses.

213. Each of the past tenses (except the pluperfect) has a distinctive meaning of its own, though occasional examples of aor. and perf. forms occur that are almost indistinguishable in sense from the impf.

A. The perfect characteristically expresses the condition attained by the subject as the result of a preceding action. If that action (often a repeated or continuous one) is continued into the present so as to include the latter, it may be translated by the present; if it is regarded as concluded before the present, by the present perfect. It can express both these senses when accompanied by the adverbs pura formerly and nunám now; e.g. purá nunám ca stutáya rsinam pasprdhre the praises of the seers have vied together in past times and (do so) now (vi. 341); sasvad dhi va ūtibhir vayám purá nůnám bubhujmáho we have constantly enjoyed your aids and (do so) now (viii. 6716); the same sense appears with the adverb satrá always; e.g. túbhyam bráhmāni gíra indra túbhyam satrá dadhire: jusásva to thee prayers, O Indra, to thee songs have always been offered (and still are): accept them kindly (iii. 51°). But even without a particle this double sense is not infrequently apparent: CC-0. Prof. Satya Vrat Shastri Collection.

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ná sóma indram ásuto mamāda (vii. 26¹) unpressed Soma
has not (in the past) intoxicated Indra (and does not now);
ná bhojá mamrur ná nyarthám īyur: ná risyanti ná
vyathante ha bhojáh the liberal have not died (and die not),
they have not fallen into calamity (and do not now): the liberal
are not injured and waver not (x. 107³); indra... ubhé á
paprau ródasī mahitvá Indra has with his greatness filled
(and still fills) the two worlds (iii. 54¹³).

a. Thus a number of perfects (since their action includes the present) can be translated by the present, as is indicated by their often occurring by the side of actual present forms. . Such perfects are formed from verbs meaning to know; be pleased, sad, or afraid; stand, sit, lie; rest upon, hold fast; have, possess; encompass; surpass; prosper; become; show oneself; e.g. kvà idánīm súryah: káś ciketa where is now the sun: who knows? (i. 85"); yán na indro jujūsé yác ca vásti what Indra likes from us and what he desires (iv. 221); ká īṣate, tujyáte, kó bibhāya who flees (and) speeds, who is afraid? (i. 8417); ná methete ná tasthatuh they (night and morning) clash not and stand not still (i. 1183); váne-vane śiśriye takvavír iva on every tree he sits like a bird (x. 912); yátha jyám prthiví mahí dadhára imán vánaspátīn eyá . dādhāra te manah as this great earth holds these trees, so he holds thy spirit (x. 60°); ná te půrve ná áparaso ná víryàm nútanah kás caná apa not earlier men, not future men, no man of the present (has attained =) equals thy heroism (v. 426); prá hí ririksá ójasā divó ántebhyas pári, ná tvā vivyāca rája indra párthivam thou extendest beyond the ends of he wen with thy might, the terrestrial space does not contain thee (viii. 885); indrena śuśuve nfbhir yás te sunóti through Indra he who presses (Soma) for thee prospers in men (vii. 320); séd u rájā kṣayati carṣaṇīnām, aran ná nemíḥ pári tā babhuva he rules as king over men, he encompasses the worlds (tá) as the felly the spokes (i. 8215); bhadrá dadrksa urviyá vi bhāsi, út te śocir bhānávo dzāvo spaptan brilliant

thou appearest, thou shinest afar, thy light, thy beams, have shot up to heaven (vi. 642).

- b. Other perfects, which sum up past action but exclude the present, may be translated by the present perfect; e. g. yát sīm ágaś cakṛmá tát sú mṛļatu whatever sin we have committed, let him forgive that (i. 1795); yá vṛtrahá parāváti sánā návā ca cucyuvé, tá saṃsátsu prá vocata what old and new deeds the Vṛtra-slayer has set going in the distance, those proclaim in the assemblies (viii. 4525); uvása uṣá uchác ca nú Dawn has flushed (in the past) and she shall flush now (i. 483); kím ága āsa varuṇa jyéṣṭhaṃ, yát stotáraṃ jíghāṃsasi sákhāyam what has that chief sin been (in my past life) that thou desirest to slay the praiser, thy friend? (vii. 864); īyúṣ ṭé yé pūrvatarām ápaśyan vyuchántīm uṣásaṃ mártyāṣaḥ; ó [=ā u] té yanti yé áparīṣu páśyān those mortals have gone who saw flushing the earlier dawn; those are coming who shall see her in the future (i. 11811).
- c. The perf. often expresses a single action that has been completed in the recent past, when it can be translated by the press. perf.; e.g. å no yātam divás pári: putráh kánvasya vām ihá suṣáva somyám mádhu come to us from heaven: the son of Kanva hus here pressed for you the Soma mead (viii. 84). This use of the perf. comes very near that of the aor. The distinction seems to be this: in the above passage the perfect means come because the Soma has been pressed, i. e. is ready for you; the aor. would mean come because of the fact that the Soma has just been pressed for you.
- d. The perf. is not infrequently used of a single action in the remoter past, when it cannot be translated by the perf. pres. It occurs thus beside the impf. of narration, when the story is interrupted by a reflexion which often expresses the result of the action previously related. Thus in the story of the Vrtra fight the poet says: ájayo gá ájayah śūra sómam; ávāsrjah sártave saptá síndhūn thou didst win the kine, thou didst win the Soma. O hero, thou didst let

loose the seven streams to flow (i. 3212); he then adds indras ca yad yuyudhate ahis ca uta aparibhyo maghava vi jigye when Indra and the serpent fought, the bounteous god conquered (= remained conqueror) for the future. This use of the perf. is hardly distinguishable from the impf.

- a. In B. the perf. ind. appears in three different uses:
- 1. in a present sense based on the pres. perf., chiefly in forms that have a strengthened reduplicative vowel and thus seem to have an intensive meaning. It is the pres. perf. that includes the present, expressing that an action takes place in the present as a result of its repetition in the past; e.g. dādhāra (he has constantly held and now) holds; e.g. yat sāyam juhoti rātryai tena dādhāra if he offers in the evening, he thereby holds (Agni) for the night (MS.). Other perfects of this kind are: dīdāya shines; upa dodrāva rushes at; yoyāva wards off; lelāya quivers; bībhāya (beside bibhāya) fears (while the periphrastic bibhayām cakāra has always a preterite sense). Besides these verbs veda knows and āha says always have a present sense.

Several other perfects with ordinary reduplication often have the present sense: ānasé (has obtained =) has (MS., TS.); párīyāya (has acquired =) possesses (TS.); babhūva (has become =) is (MS.); vivyāna (has encompassed =) contains; dadṛsé (has been seen =) appears (while dadārša always has a past sense); also the perfect of grah and pra-āp; yé hi pasávo lóma jagṛhūs té médham prāpuh the cattle which have hair

have also fat (MS.).

2. in a preterite sense, expressing that an action once occurred in the past (but not in the narrative sense of the impf.). This use most often appears in the form uvaca, which may be translated by once said or has said; e.g. sténa vá úpakerů raradha : rdhnóti yá eténa yajate by this sacrifice Upakeru once prospered; he who sacrifices with it prospers (MS.). It often occurs in the AB. at the conclusion of a story related in the impf., in the phrase tad etad rain pasyann abhyanuvaca seeing this a seer has uttered with reference to it (the following verse). A somewhat different connexion with the narrative impf. appears in the following example : etam ha vai yajñasenas citim vidam cakara : táya vái sá pasún ávarunddha this method of piling Yajñasena once inrented: by means of it he acquired cattle (TS,). This perfect is found contrasting what is past with the present and future in the following successive sentences : yád vá asyám kím cárcanti yád anrour ; yád evá kím ca väcá anrour yád átó 'dhi arcitárah whatever prayers they offer on it (the earth) or have offered; whatever prayers they have offered with the voice or will offer in future (TS.).

8. in an historical sense, equivalent to that of the impl, in narrative,

in certain parts of the AB. (vi-viii) and the ŚB. (i-v; xi, xii, xiv), while the impf. is used elsewhere in B. (MS., TS., K., TB., PB., AB. i-v; ŚB. vi-x, xiii). Thus in the former uvāca said and devāś ca_śsurāś ca paspṛdhire the gods and the Asuras were in conflict, in the latter abravīt and aspardhanta would be used. There are, of course, exceptions in both groups.

B. The imperfect is the past tense of narration, never having any relation to the present as the perf. and the aor. have; e.g. áhann áhim... prá vaksánā abhinat párvatānām he slew the serpent; he pierced the bellies of the mountains (i. 821); ná vái tvám tád akaror yád ahám ábravam you did not do what I said (SB.). The impf. has also to do duty for the pluperfect, as in the relative clause of the preceding example, which is equivalent to what I had told you.

C. The acrist ind. expresses that an action has occurred in the past with reference to the present. It neither describes nor indicates duration, but simply states a fact. It may nearly always be translated by the English present perfect.

The aor. usually expresses the immediate past; e.g. práti divó adarsi duhitā the daughter of heaven has appeared (iv. 521); yásmād duşvápnyād ábhaisma ápa tád uchatu let her (Dawn) drive away with her light the evil dream that we have feared (viii. 4718).

a. In B. three uses of the aor. ind. may be distinguished: 1. it expresses what has occurred in the speaker's experience, very commonly in the statement made by the witness of an action; e.g. that has gandharvan same udire: jyók vá iyám urvásī manuşyèşv avatsīt then the Gandharvan spoke together: this Urvasī has dwelt long among men (ŚB.). As compared with the impf. it never narrates; e.g. yajño vai devebhya ud akrāmat; te devā abruvan: yajño vai na ud akrāmīt the sacrifice went away from the gods; the gods then said: the sacrifice has gone away from us (ÅB.); tām yad aprohant sabravīd: adyā, amrta itī when they asked her, she said: he has died to-day (MS.); tam aprohan: kasmai tvam ahauşīr iti they asked him: to whom have you sacrificed? (MS.); tam devā abruvan: mahān vā ayam abhūd yó vṛtrām avadhīd iti the gods said of him: he has shown himself great who has slain Vṛtra (TS.); tê ha jucur: agnāye tiṣṭha iti tatas tasthāv, agnāye vā asthād iti tam agnāye sinhavuh thaysaid; sland still for Agni; then

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it stood still; thinking it has stood still for Agni, they sacrificed it in Agni (SB.).

2. it is employed by the author with regard to what from his own point of view has either just happened or has occurred in the more remote past; e.g. sá bándhur sunāsīryasya yám pūrvám ávocāma this is the import of the Sunāsīrya oblation which we have explained above (SB.); puro vā etān devā akrata yat puroļāsāms tat puroļāsānām puroļāsatvam because the gods have made these cakes their castles, the cakes are so called (AB.). The adverb purā is not infrequently used with these acrists; e.g. ná vá etásya brāhmanāh purā ánnam akṣan Brahmins have never hitherto eaten his food (TS.).

8. it expresses what results from a ritual act or is antecedent to it; e. g. putrásya náma grhnāti: prajām eva ánu sám atanīt he gives his son a name: he has thus extended his race (MS.); etád vái trtíyam yajāám āpad yáo chándāmsi āpnóti thereby he has obtained the third sacrifice when he obtains the metres (TS.); yád dhí asya amedhyám ábhūt tád dhi asya etád avadhūnóti what has been impure in it, that in it he shakes off in

this way (SB.).

D. The pluperfect, as an augmented perfect, is equivalent to the corresponding Greek tense in form only. It cannot be distinguished in syntactical use from the impf. in some examples and from the aor. in others; e.g. átrā samudrá á gūļhám á súryam ajabhartana then ye brought the sun hidden in the sea (x. 727); úd u syá deváh savitá yayāma hiranyáyīm amátim yám ásisret that god Savitr now has raised up the golden sheen which he has spread out (vii. 381).

Future.

214. A. 1. The simple future is in comparatively rare use in V., being formed from only fifteen roots in the RV. and from rather more than twenty others in the AV. This limited employment is accounted for by its sense being partly expressed by the subjunctive and to some extent by the present. It means that, according to the opinion, expectation, intention, hope or fear of the speaker, an action is to take place in the near or the remote future. The sphere of the future includes that of the will, the specific meaning of the subjunctive, but the stress is here laid on

the futurity rather than the purpose; e.g. atha, atah pasor vibhaktis: tasya vibhagam vaksyamah next (comes) the division of the (sacrificial) animal: (now) we will (shall) state. its division (AB.).

Examples from the RV. are: stavisyami tvam aham I shall praise thee (i. 446); kim svid vaksyāmi kim u nú manisye what pray shall I say, what shall I now think? (vi. 96); yady eva karisyatha sakam devalr yajniyaso bhavisyatha if ye will do so, you will be partakers of the sacrifice with the gods (i, 1612); ná tvávám indra káš caná ná jätó ná janisyate no one equal to thee, O Indra, has been born or will be born.

- 2. In B. the simple future is frequently used after verbs of speaking, knowing, thinking, hoping, fearing, which are sometimes also to be supplied; e.g. só 'bravid: idám máyi víryam, tát te prá däsyāmi, iti-he said: here is heroism in me, that I will give thee (TS.); te ha ucuh kéna rájňa, kéna ánīkena yotsyāma iti they said: with whom as king, with whom as leader shall we fight? (SB.); tatra vidyad: varsisyati, iti in regard to that he should know: it will rain (SB.); indro ha va īkṣām cakre: mahád vá itó 'bhvám janisyate Indra reflected: a great abuse will arise from this (SB.) : sarvā devatā āsamsanta : mām abhi prati patsyati, iti all the gods hoped : he will begin with me (AB.); yadi bibhiyad duścarmā bhavisyāmi, iti if he should feur, 'I shall suffer from skin disease' (TS.); ásurā vā istakā acinvata: divam ā roksyāma iti the Asuras built up the bricks (thinking): we shall scale heaven (MS.).
- a. After an impv., the fut, is often used with atha; e.g. patim nu me punar yuvanam kurutam: atha vam vaksyami (SB.) make my husband young again: then I shall tell you (two).
- β. After the impv. of ā-i or pra-i the 1. pers. fut. is equivalent to an exhortation : e. g. prá, ita, tád esyamah come, we will go there (SB.).
- γ. With the negative ná, the 2. and even the 3. pers. may have the value of a prohibition; e. g. devān rākṣāṃsi . . ajighāṃsan : nā yakṣyadhva iti the Raksascs wished to slay the gods (saying): you shall not sacrifice (SB.); tan visve deva anonudyanta neha pasyanti neha iti all the gods drove them back (saying): they shall not drink here, not here (AB.).
- B. The periphrastic future though not occurring in V., is frequent in B. It expresses that something will take place at a definite point of time in the future. It is therefore often accompanied by such words as pratar early in the morning, svas to-morrow (but never by adya to-day). The point of time, however, need not be expressed by an adverb; it may be defined by a clause. Examples are: samvatsaratamim rátrim á gachatāt, tán ma ékām rátrim ánte sayitáse, jātá u te 'yam tarhi putro bhavita come for the night of this day year, then you CC-0. Prof. Satya Vrat Shastri Collection.

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a. Sometimes this form is used to express not that an action will take place at a definite time, but that it will take place with certainty; e.g. sa_eva_iyam adya_api pratistha, sa_u eva_api_ato 'dhi bhavita this is the foundation to-day, and it will also (certainly) be so in future (SB.).

A. Imperative.

215. The only pure impv. forms are those of the 2. 3. sing. and 3. pl., represented by bháva and bhávatāt, bhávasva; bhávatu; bhávantu, bhávantām. The forms later regarded as imperatives of the 1. pers., bhávāni, bhávāva, bhávāma are subjunctives (cp. 131): while the 2. 3. du. and 2. pl. bhávatam, bhávatām, bhávatām, bhávatām; bhávata, bhávadhvam, are injunctives (cp. 122 a a).

a. The impv. does not express commands only, but also a desire in the widest sense, such as a wish, a request, advice, a direction; e.g. devám ihá á vaha bring hither the gods (i. 14¹²); áhelamāno bodhi be not angry (i. 24¹¹); imāni asya śīrṣāṇi chinddhi cut off these heads of his (MS.); vṛkṣé nāvam prāti badhnīṣva tie the ship to the tree (ŚB.); prā vām ašnotu suṣtutiḥ may the hymn of praise reach you two (i. 17⁹); hānta na éko vettu come, let one of us find out (ŚB.).

b. The sphere of the ordinary impv. is the present; it may, however, still be used for the later of two opposed actions; e. g. váram vrnīsva átha me púnar dehi choose a boon and then give it me back (TS.). The form in tād, however, has a tendency in V. to express the more remote future, and in B. does so distinctly; e. g. ihá evá mā tíṣṭhantam abhyéhi iti brūhi, tấm tú na ágatām pratiprá CC-0. Prof. Satya Vrat Shastri Collection.

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brūtāt tell her: come to me as I stand here; when she has come, you shall (then) tell it us (SB.). As this form is only active, the subj. takes its place in middle verbs; thus tám vṛṇāṣva = do thou choose it (now) as opposed to tám vṛṇāsai choose it then (SB.).

a. The genuine impv. seems never to be found in negative sentences; thus it never appears in V. with the prohibitive particle ma (which is used with injunctive forms only, and in B. almost exclusively with the aor. inj.). It is employed in positive principal clauses only; e.g. vi no dhehi yatha jivama so dispose us that we may live (SB.). A subordinate clause with ind., subj., or (very rarely) opt. may precede or follow; e.g. yas tvam dutam saparyati, tasya sma pravita bhava be the promoter of him who adores thee as a messenger (i. 128); sam vidusa naya yo. anusasati bring us together with one who knows, who may give us directions (vi. 541); idam me haryata vaco yasya tarema tarasa satam himah gladly accept this word of mine by the force of which we would pass a hundred winters (v. 5418). In such periods the form with tad would regularly be used in B.

β. The RV. has a number of 2. sing. forms made with si added directly to the root, which are clearly used imperatively, as is indicated by their being generally accompanied by imperatives (sometimes by subjunctives and imperatives); e.g. å devébhir yāhi yākṣi ca come with the gods and sacrifice (i. 14¹). These forms are confined to the RV. (and passages borrowed from it) except satsi (AV. vi. 110¹); and they are restricted to positive principal sentences.

B. Injunctive.

Formally this mood corresponds to an unaugmented past tense (including the 2. 3. du. and 2. pl. as represented by act. bhávatam, bhávatām, bhávata; mid. bhávethām, bhávetām, bhávathvam, which later came to be regarded as imperatives). Its use constitutes one of the chief difficulties of Vedic grammar and interpretation, because it cannot always be distinguished from the subjunctive (e. g. gamat might be the subj. of á-gam or the inj. of á-gamat) or from an unaugmented indicative (e. g. cárah might be = á carah). Judged by its uses the inj. probably represents a very primitive verbal form which originally expressed an action irrespective of tense or mood, the context showing

which was meant. The addition of the augment gave the sense of a past tense to one set of forms, while the rest finally became incorporated with the impv. The general meaning of the inj. expresses a desire, combining the senses of the subj., the opt., and the impv. As compared with the subj., the inj. is essentially appropriate in principal clauses, though it sometimes appears in subordinate clauses introduced by relatives or the relative conjunctions yad and yadá.

.a. The first person expresses an intention the execution of which lies in the power of the speaker; e.g. indrasya nú viryani prá vocam now I-will proclaim the heroic deeds of Indra (i. 321). Sometimes, however, the execution depends on another; e.g. agnim hinvantu no dhiyas: téna jeşma dhánam-dhanam let our prayers urge Agni: through him we shall assuredly win booty after booty (x. 1561).

b. The second person is used exhortatively, very often beside an impv.; e.g. sugá nah supáthā kṛṇu; púṣann ihá kratúm vidah do thou make fair paths for us easy to traverse; O Pūṣan, here procure us wisdom; adya no deva savih saubhagam, pára dusvápnyam suva to-day, O god, procure us good fortune; drive away evil dream (v. 821). A parallel opt. is much less common; e.g. eténa gatúm vido nah; a no vavrtyah suvitaya by reason of that find for us the path; mayst thou bring us to welfare (i. 17813).

c. The third person also is used exhortatively, very often beside an impv.; e.g. sémám vetu vásatkrtim; agnír jusata no girah let him come to this Vasat call; may Agni accept our songs (vii. 156); it is often accompanied by a 2. sing. impv.; e.g. á idám barhír yájamānasya sīda; áthā ca bhūd ukthám indrāya śastám seat thyself upon this straw of the sacrificer; and then may the hymn be sung to Indra (iii. 583). It appears less frequently with the subj.; e.g. úpa bráhmāņi śrņava imā no, áthā te yajñás tanvè váyo dhat mayst thou listen to these our prayers, and then let the CC-0. Prof. Satya Vrat Shastri Collection.

Digitized By Siddhanta eGangotri Gyaan Kosha sacrifice bestow vigour on thyself (vi. 404). A parallel opt. is not common; e.g. pári no hetí rudrásya vrjyāh, pári tveṣásya durmatír mahí gāt would that the dart of Rudra pass us by, let the great malevolence of the impetuous one avoid us (ii. 8814).

d. The injunctive is very frequently used alone (unaccompanied by any other modal form) in an impv. sense; e.g. imá havyá juşanta nah let them accept these oblations of ours (vi. 52¹¹); the preceding verse has the regular impv.: juşántām yújyam páyah let them accept the suitable milk.

In negative sentences the inj. is the only mood (with the exception of the single opt. form bhujema) with which the prohibitive particle må can be used; e.g. må na indra pårā vṛṇak do not, O Indra, abandon us (viii. 977); viśváyan må na å gan let not any swelling thing come near us (vii. 501); må tántuś chedi let not the thread be cut (ii. 285). The aor. form is commoner than the impf. form in the RV., but its relative predominance has greatly increased in the AV.

e. The inj. not infrequently expresses a future sense like

the subj. (215 C) in two types of sentences:

1. in positive interrogative sentences; e.g. kó no mahyá áditaye púnar dāt who will give us back to great Aditi? (i. 241). The subj. itself is here sometimes found beside it; e.g. kadá mártam arādhásam padá ksúmpam iva sphurat, kadá nah susravad gírah when will he spurn the niggardly mortal like a mushroom with his foot; when will he hear our songs? (i. 848).

2. in negative sentences with ná; e. g. yám ādityā abhi druhó rákṣathā, ném aghám nasat whom, O \bar{A} dityas, ye protect from harm, him misfortune will not reach (viii. 471).

g. In B. the use of the inj. in positive sentences has almost entirely disappeared. The SB., however, preserves several examples; e.g. devan avat let it refresh the gods; also sometimes in subordinate clauses, especially with ned; e.g. ned idam bahirdha yajñad bhavat lest it be outside the sacrifice.

On the other hand the inj. is very frequent in negative sentences,

in which it constantly appears with mas in the wast indicated or cases in the aor. form. Only a few examples of the impf. form occur: mā vadhadhvam slay not (TS.); mā bibhīta fear not (AB.); kilbiṣam nu mā yātayan lei them not reprove it as a fault (AB.); and from the perfect: mā suṣupthāh sleep not (SB.).

C. Subjunctive.

The meaning of the subj. is best brought out by contrasting its use with that of the opt. From this it appears that the fundamental sense of the subj. is will, while that of the opt. is either wish or possibility (this mood being therefore alternatively called optative or potential). This distinction, appears clearly from the fact that in the first person in independent sentences one group of verbs in the RV. employs the subj. exclusively or almost exclusively, while another employs the opt., because in the former the execution is dependent on the will of the speaker, while in the latter it is not in his control, but is only possible. With the subj. are thus used the verbs han strike, kr make, su press, brū speak. With the opt. on the other hand appear: ji conquer, tr overcome, sah conquer; as and nas obtain, vid acquire, is be master of; sac be associated with; a-vrt attract (to the sacrifice); sak be able; mad be happy; rdh prosper; pas live to see; as be (with predicates such as prosperous, &c.); also certain sacrificial verbs: idh kindle (with the co-operation of the god), das worship, vac and vad speak (effectively), vidh serve, sap please = obtain the favour of (a god), hū call (= bring hither).

1. The meanings expressed by the different persons of the subj. are the following:

The first person declares the will of the speaker; e.g. svastáye váyum úpa bravāmahai for welfare we will invoke Vāyu (v. 51¹²). It is often accompanied by the particles nú and hánta; e.g. prá nú vocā sutésu vām I will now praise you two at the libations (v. 69¹). The 1. du. and pl. may also express an exhortation to another to share an action with

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the speaker, an impv. usually then preceding; e.g. daksiņató bhavā me : ádhā vṛtrắni janghanāva bhúri stand on my right: then we two will slay many focs (x. 837); or an exhortation to aid the speaker; e.g. jésāma indra tváyā yuja we will conquer (= let us conquer) with thee as our ally (viii. 6811).

In B. the usage is the same; e.g. váram vrnai I will choose a boon (TS.); hanta imān bhīsayai well, I will terrify them (AB.); vāyum devā abruvan : somam rajanam hanama, iti the gods said to Vayu : let us slay king Soma (TS.).

The second person is used exhortatively: hano vrtram, jáyā apáh slay Vrtra, win the waters (i. 803). It often follows a 2. pers. impv.; e.g. agne śrnuhi; devébhyo bravasi hear, O Agni, do thou say to the gods (i. 1397); sometimes it follows a 3. pers. impv.; e.g. á vām vahantu.. áśvāh, pibātho asmé mádhūni let the horses bring you two; do ye drink the honied draughts beside us (vii. 674). When an expectation is indicated, the subj. is almost equivalent to a future ; e.g. áchānta me, chadáyāthā ca nūnám ye have pleased me and ye shall please me now (i. 16512).

In B. the 2. pers. subj. is used only when the speaker makes a condition or gives a direction relating to the (not immediate) future; e.g. atho etam varam avrnīta : mayā, eva prācīm dišam pra janātha, iti so he made this condition: through me ye shall (in future) discover the eastern quarter (AB.).

The third person is as a rule used in exhortations to the gods, though the subject is not always the name of the deity; e.g. imám nah śrnavad dhávam he shall hear this our call (viii. 4322); pári no hélo várunasya vrjyāh; urúm na indrah krnavad u lokám may the wrath of Varuna avoid us; Indra shall procure us wide space (vii. 842); sá devám á ihá vaksati he shall bring the gods hither (i. 12); prá te sumna no asnavan thy good intentions shall reach us (viii. 90°). The subj. sentence is sometimes connected with a preceding one ; e.g. agnim île : sá u śravat I praise Agni : he shall hear (viii. 4324). The subj. here often approaches the

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Digitized By Siddhanta eGangotri Gyaan Kosha future in sense, being then usually opposed with nūnám or nú to another verb: úd u syá deváh savitá. asthāt: nūnám devébhyo ví hi dháti rátnam god Savitr has just arisen: he will now distribute bounty to the gods (ii. 38'); uvása usá uchác ca nú Dawn has flushed (in the past) and she will flush now (i. 483). Sometimes there is no opposition; e.g. á ghã tá gachān úttarā yugáni, yátra jāmáyah kṛṇávan ájāmi there shall come those later generations when those who are akin will do what befits not kinsmen (x. 1010).

In B. the 3. pers. subj. is not found in the hortative sense, appearing only when a condition, promise, or curse is expressed; e.g. vṛn̄ṣva, ity abruvan; so 'bravīn: maddevatyā, eva samid asad iti they said: choose a boon; he replied: the fuel shall be sacred to me (MS.); sā, abravīd: vāram vṛṇai; khātāt parābhaviṣyāntī manye: tāto mā parā bhūvam iti; purā te saṃvatsarād āpi rohād ity abravīt she said: I will make a condition; I think I shall perish in consequence of digging; let me not perish. He replied: before the lapse of a year for you, it (the wound) shall heal up (TS.); devās tān ašapan: svena vaḥ kiṣkuṇā vajreṇa vṛścān iti the gods cursed them (the trees): they shall destroy you with your own handle, with a bolt (TB.). The 3. pers. subj. often also expresses the purpose of a ceremony; e.g. śṛṇād iti śaramáyaṃ barhir bhavati (MS.) the litter is made of reeds with the intention: it shall destroy him (the adversary).

- 2. The syntactical employment of the subj. is twofold.
- a. It appears in principal sentences:
- a. with interrogatives, either the pronoun or the adverbs kathá how? kadá when, and kuvíd; e.g. kím ü nú vah kṛṇavāma what, pray, shall we do for you? (ii. 293); kathá mahé rudríyāya bravāma how shall we speak to the great Rudra-host? (v. 4111); kadá naḥ śuśravad gíraḥ when will he hear our prayers? (i. 843). kuvíd nearly always accentuates the verb (which is thus treated as in a subordinate clause); e.g. aśvínā sú ṛṣe stuhi: kuvít te śrávato hávam the Aśvins praise well, O seer: shall they hear thy call? (viii. 2610).

In B. first persons only seem to be met with in this use, and an interrogative word is sometimes lacking.

β. In negative sentences with ná not; e. g. ná tá naśanti;
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Digitized By Siddhanta eGangotri Gyaan Kosha ná dabhāti táskaraḥ they perish not; no thief shall (can) harm them (vi. 283).

In B. ná is similarly used; e. g. ná ató 'parah káš caná sahá šárīreņa amfto 'sat from now onwards no one shall be immortal with his body (SB.). Once only, in a command, is the subj. used with má: akāmāṃ sma má ní padyāsai you shall not approach me (in future) against my will (SB.).

b. In dependent clauses the subj. is used either with a negative or with relatives (pronominal or adverbial):

a. in a final sense with the negative particle ned that not, lest. The antecedent clause has either an ind. or an impv.; e.g. hotrad aham varuna bibhyad ayam, ned eva mā yunajann atra devah fearing the office of Hotr, O Varuna, I went away, lest the gods should appoint me thereto (x. 514); vy ùchā duhitar divo mā ciram tanuthā apah, net tvā stenam yathā ripum tapāti suro arcisā shine forth, daughter of the sky, delay not long thy work, lest the sun scorch thee, like a hostile thief, with his ray (v. 799).

In B. the antecedent clause has either an ind. or an opt.; e. g. athayan na prekṣate, nen mā rudro hinasad iti now (the reason) why he does not look is lest Rudra should injure him (SB.); tan na dadbhin khāded, nen ma idam rudriyam dato hinasad iti he should not chew it with his teth, lest this that belongs to Rudra injure his teeth (SB.). A gerundive in the antecedent clause has also been noted in the AB.

β . in relative clauses:

1. such a clause normally precedes if it contains a supposition determining the sense of the principal clause; the latter usually has an impv., not infrequently a subj., seldom an inj. or ind.; e.g. yó nah pṛtanyad, apa tam-tam id? dhatam whoever shall combat us, him do ye two slay (i. 1826); yás túbhyam dásān ná tám amho asnavat who shall serve thee, him no distress can reach (ii. 284); utá nūnam yád indriyám karişya indra paumsyam, adya nákiş tád a minat and what heroic, manly deed thou, Indra, shalt now do, that let no one belittle to-day (iv. 8023); yásmai tvám sukfte jātaveda, u lokám agne kṛṇávah syonám, sá rayím

Digitized By Siddhanta eGangotri Gyaan Kosha, the nasate svasti the rightcous man for whom thou shalt procure, O Agni Jatavedas, a comfortable place, he obtains riches for welfare (v. 411).

In B. the use of the subj. in relative clauses is similar; but here the subj. is by far the commonest form in the principal clause, the impv. and ind. (sometimes omitted) being rare; e.g. tany abruvan, varam vṛṇāmahai: yad asurān jayāma, tan naḥ saha asad iti they said, we will make a condition: what we shall win from the Asuras that shall be ours in common (TS.); yas tvā kas ca upāyat, tūṣṇim eva āsva whoever shall come towards you, sit still; yad vindāsai tat te 'gnihotram kurmaḥ what thou shall find, that we (shall) make thy fire-oblation (MS.); tad vai samṛddham yam devāḥ sādhave karmaṇe juṣāntai that, indeed, (is) excellent, if the gods shall be pleased with him for a good work (SB.). In the last example the relative clause exceptionally follows.

2. The relative clause follows if it expresses a final or consequential sense (in order that, so that) arising from the > principal clause: the latter usually has an impy., but sometimes an inj., opt., or ind.; e.g. sám pūsan vidúsā nava. yó áñjasa, anusásati, yá evá, idám iti brávat associate us. O Pūṣan, with a wise (guide) who shall at once direct us and who shall say: here it is (vi. 541); asmábhyam tád rádha á gāt, śám yát stotfbhya āpáye bhávāti let that wealth come for us which shall be a blessing to thy praisers and thy kinsman (ii. 3811); tád adyá vācáh prathamám masīya yéna ásuram abhi deva ásama I would to day think of that as the first (point) of my speech whereby we gods shall overcome the Asuras (x. 584); imám bibharmi súkrtam te ankusám yéna ārujási maghavañ chaphārújah I bring to thee this well-fashioned weapon (with which =) in order that thou shouldst break the hoof-breakers (x. 449). The subj. of these relative clauses sometimes comes to have a purely future sense; e. g. 6 (=å_u) té yanti yé áparísu pásyān those are coming who in future days will see her (i. 11811).

In B. this type of relative clause with the subj. is rare; e.g. yan mā dhinavat tan me kuruta procure for me that which shall refresh me (SB.); hanta vayam tat srjāmahai yad asmān anvasad iti come, let us create what shall come after us (SB.).

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y. with relative conjunctions:

? 1. yad, which, if the clause is determinative, means when; the dependent clause then precedes, while the principal clause usually contains an impv., but sometimes an inj., a subj., or an opt.; the conjunction means in order that, so that, if the dependent clause is final or consequential; the dependent clause then follows, while the principal clause contains an impv., a subj., or an ind., e.g.

if yád = when: úṣo yád adyá bhānúnā ví dvárāv rṇávo diváḥ, prá no yachatād avṛkám O Dawn, when today with thy beam thou shalt open the doors of heaven, then bestow on us safe shelter (i. 4815); yád adyá bhāgáṃ vibhájāsi nṛbhya, úṣo devó no átra savitā dámūnā ánāgaso vocati súryāya when thou shalt to-day distribute a share to men, o Dawn, god Savitr, the house friend, shall declare us guiltless to Sūrya (i. 1233); yád va ágaḥ puruṣátā kárāma, má vas tásyām ápi bhūma when we shall commit a sin agairst you after the manner of men, let us not have a part in that (shaft) of yours (vii. 574); yád didyávaḥ pṛtanāsu prakrīļān, tásya vāṃ syāma sanitára ājéḥ when shafts shall play in battles, of that conflict of yours we would be the winners (iv. 4111).

if yad = in order that, or so that: sá á vaha devátātim yaviştha, śárdho yád adyá divyám yájāsi so bring hither the gods, O youngest, that thou mayst adore the heavenly host to-day? (iii. 194); tavéd u táh sukīrtáyó 'sann utá práśastayah, yád indra mṛļáyāsi nah these laudations and praises shall be thine, that thou, O Indra, mayst be merciful to us (viii. 4533); 'ná pāpáso manāmahe, yád ín nv indram sákhāyam kṛṇáv-àmahai we deem not ourselves wicked, (so) that we can now make Indra our friend (viii. 6111). In such posterior clauses the yád sometimes comes to express the content of the principal clause; e.g. ná te sákhā sakhyám vaṣṭy etát, sálakṣmā yád viṣurūpā bhávāti (x. 102) thy friend wishes not this friendship, that she who is of the same type (= akin) shall become of a different kind (= not akin). This yád may

Digitized By Siddhanta eGangoti Gyaan Kosha once be translated by till: kiyāty ā yát samāyā bhavāti yá vyūsūr yās ca nūnām vyuchān in what time will it be that (= how long will it be till) she shall be between those that have shone forth and those that shall now shine forth? (i. 11310).

In B. the subj. is rarely found in these clauses with yad; e.g. tat prapnuhi yat te praņo vatam apipadyātai allain this that your breath shall transfer itself to the wind (SB.).

2. yátra when seems not to occur in V. with the subj. when it is a genuine conjunction (that is, when it is not equivalent to the loc. of the relative pronoun).

In B., however, it is found with the subj. in the sense of a future perfect; e.g. yátra hótā chándasah pārám gáchāt, tát pratiprasthātá prātaranuvākám upá kurutāt when the Hotr shall have got to the end of the metre, then let the Pratiprasthātr start a Prātaranuvāka (ŚB.).

3. yáthā with the subj. as an antecedent clause means as, the principal clause containing an impv. or a subj.; as a posterior clause it has the sense of in order that, so that, the principal clause containing either a demand (generally impv., occasionally inj., opt., or gerundive) or a statement (ind. pres. or aor., act. or pass.). Examples of the first use are: yáthā hotar mánuso devátātā yájāsi, evá no adyá yakşi deván as thou canst, O priest, worship at the divine service of man, ? so do thou for us to-day worship the gods (vi. 41). This use does not seem to occur in B. Examples of the second use are: grhan gacha grhápatnī yáthā ásah go to the house that you may be mistress of the house (x. 8526); idánīm áhna upavácyo nýbhih, śréstham no átra drávinam yátha dádhat at this time of day he is to be addressed by men that he may here bestow on us the best wealth (iv. 541); mahatám á vrnīmahé 'vo, yáthā vásu násāmahai we implore the favour of the great, in order that we may obtain riches (x. 3611); idám pátram apāyi mátsad yáthā saumanasáya devám this bowl has been drunk up, in order that it may exhilarate the god to benevolence (vi. 44¹⁶). The negative in such clauses is ná or nú. CC-0. Prof. Satya Vrat Shastri Collection.

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- a. In B. the usage is similar; the principal clause here contains either an impv. or a subj.; e.g. tathā me kuru yathā aham imām senām jayāni so arrange for me that I may conquer this army (AB.); samdhām nú sam dadhāvahai yathā tvām eva pravisāniti now let us two make an agreement in order that I may enter into thee (MS.).
- 4. yadá when, with the subj. (pres. or aor.), which then has the value of a fut. perf., is regularly antecedent, the principal clause containing an impv. or a subj.; e.g. śrtám yadá kárasi jātavedo, átha īm enam pári dattāt pitf-bhyaḥ when thou shalt have made him done, then deliver him to the fathers (x. 16²); yadá gáchāty ásunītim etám, átha devánām vaśanīr bhavāti when he shall have gone to that spirit world, then he shall become subject to the gods (x. 16²). Yadá kadá ca whenever seems to give the verb the same sense: yadá kadá ca sunávama sómam, agnīş ṭvā dūtó dhanvāty ácha whenever we shall have pressed Soma, Agni shall hasten to thee as a messenger (iii. 534).
 - a. The usage of B. is the same; e.g. sá yadá tám ativárdhā, átha karşúm khātvā tásyām mā bibharāsi when I shall have outgrown that (vessel), then having dug a trench you shall keep me in it (ŚB.).
- 5. yádi if with the subj. generally precedes the principal clause, which contains an impv., a subj., (rarely) an opt., or an ind. (sometimes to be supplied); e.g. yádi stómam máma śrávad, asmákam índram indavo mandantu if he shall hear my praise, let these drops of ours gladden Indra (viii. 1¹⁵); yájāma devān yádi śaknávāma we will adore the gods, if we shall be able (i. 27¹³); yádi práti tvám háryāh.. apá enā jayema if thou shalt accept (it) gladly, we might thereby win the waters (v. 2¹¹); indrā ha váruṇā dhéṣṭhā, yádi sómaih.. mādáyaite Indra and Varuṇa (are) the most liberal, if they shall delight in the Soma offerings (iv. 41³).
 - a. In B. the subj. with yadi is very rare; an example is: yadi tva etat punar bravatas, tvam brutat if they two shall say this again to thee, do thou say (SB.).
 - yád so long as occurs twice with the subj. in the RV.: anānukṛtyám apunáś cakāra yát súryāmásā mithá uccá-

Digitized By Siddhanta eGangotri Gyaan Kosha rātaḥ he has once for all done what is inimitable so long as sun and moon alternately shall rise (x. 6810); vásiṣṭhaṃ ha váruṇo . . fṣiṃ cakāra . . yán nú dyávas tatánan, yád uṣásaḥ Varuṇa has made Vasiṣṭha a seer, so long as the days shall extend, so long as the dawns (vii. 884). In B. yád does not occur.

δ. The subj. is sometimes used in an antecedent clause with ca in the sense of if, which is then treated as a subordinate conjunction and accentuates the verb; e.g. indraś ca mṛļáyāti no, ná naḥ paścád aghám naśat if Indra shall be gracious to us, no cvil shall afterwards touch us (ii. 4111).

D. Optative or Potential.

216. 1. The meaning of the opt. is predominantly a ? wish, which is modified according to the person of the verb.

The first person, which is very common, expresses the wish of the speaker, generally addressed to the gods; e.g. isas tám asyām yasasam rayím O Dawn, I would obtain that glorious wealth (i. 928); vidhéma te stómaih we would worship thee with songs of praise (ii. 93); vayám syāma pátayo rayīnām we would be lords of riches (iv. 500).

In B. the sense of the first person is similar, but its occurrence, owing to the nature of the subject-matter, is far less common; e.g. vise ca katraya ca samadam kuryam I should like to create enmity between people and nobility (MS.).

The second person is much less common. It is almost exclusively used to express a wish or a request addressed to a god; e.g. á no mitrávárunā hotráya vavṛtyāḥ pray bring Mitra and Varuṇa to our oblation (vi. 11¹); tyá me hávam á jagmyātam so, pray, do ye two come to my call (vi. 50¹º); prá sú na áyur jīváse tiretana do ye, pray, extend fully our allotted span that we may live (viii. 18²²). We might here often rather expect the impv., which indeed frequently either precedes or follows the 2. opt.; e.g. dhiṣvá vájram rakṣohátyāya: sāsahīṣṭhá abhí spfdhah take the bolt for CC-0. Prof. Satya Vrat Shastri Collection.

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the slaughter of the demons: mayst thou overcome our foes (vi. 4518); imam me samidham vaneh; ima ŭ sú śrudhī girah pray accept this my fuel; graciously hear these songs (ii. 61).

In B. the second person is used almost exclusively in wishes; e.g. asmin yajamane bahvyah syata may you be numerous beside this sacrificer (SB.).

The third person is used in the three different senses of wish, precept, or supposition; e.g. mīdhvām asmākam babhūyāt may he be bountiful to us (i. 272); imām amṛtam dūtām kṛṇvīta martyah this immortal the mortal should make his messenger (viii. 2819); pṛṇānn āpir apṛṇantam abhi syāt the friend who bestows would prevail over him who does not bestow (x.1177). In the sense of a supposition (regarded as possible or probable) the opt. seldom appears independently, but often in an apodosis.

In B. it is common in all three senses: expressing a wish; e.g. apa6úh syāt may he be bereft of cattle (TS.); a general precept (where a gerundive may also be used); e.g. kṣśume vśsānā agním ā dadhīyātām, té adhvaryáve déye wearing linen garments the two should lay the fire; the two (garments) should be given to the Adhvaryu (MS.); a supposition in the apodosis of periods, but seldom independently; e.g. ná asyatām rātrīm apó grhān prá hareyur; āpo vái śāntih: śamáyeyur eva (MS.) they should not during that night bring water into his house; for water is extinction: they would thus extinguish (if they did this). The protasis in this example must be supplied.

- 2. The syntactical employment of the optative is two-fold:
- a. it appears in principal sentences (for the most part retaining the sense of a wish) with interrogatives, either the pronoun or the adverbs kathá how? kadá when? and kuvíd; e.g. kásmai deváya havíṣā vidhema what god would we worship with oblation? (x. 1211); kadá na indra rāyá á daśasyeḥ when wouldst thou, O Indra, bestow riches upon us? (vii. 875); kuvít tutujyát sātáye dhíyaḥ (i. 1486) would he not stimulate our prayers for gain? (cp. p. 854, 2a). A possibility is sometimes thus repudiated; e.g. kád dha nūnám

Digitized By Siddhanta eGangotri Gyaan Kosha rtá vádanto ánrtam rapema how could we now speaking righteous words utter unrighteousness? (x. 104).

In B. the optative with interrogatives may express a wish, precept, possibility, or the repudiation of a suggestion; e.g. katham nu prajayeya how should I propagate myself? (ŚB.); yamīm eva purvām samset he should first pronounce the formula addressed to Yama (AB.); kim mama tatah syat (ŚB.) what would then accrue to me (if I did this)? kas tad a driyeta who would pay attention to that? (ŚB.).

- a. The opt. appears in negative sentences with ná not, sometimes nú cid never. The sense is either optative or potential; e.g. ná risyema kadá caná may we never suffer harm (vi. 54°); nú cin nú vāyór amítam vi dasyet may the nectar of Vāyu never fail (vi. 37°); ná tád devó ná már-
- the nectar of Vāyu never fail (vi. 373); ná tád devó ná mártyas tuturyād yāni právrddho vrsabhás cakāra no god, no mortal could surpass what the mighty bull has done (viii. 962).
- ? The only opt. form with which the prohibitive ma occurs is bhujema: ma va éno anyakṛtaṃ bhujema may we not suffer before you for a sin done by others (vi. 517).
- In B. the opt. is used with na to express either a general prohibition or a potential sense; e. g. tásya etád vratám: ná ánrtam vaden, ná māmsam aśnīyāt this is his vow: he should not speak the untruth, he should not eat meat; ná enam dadhikrāvā caná pāvayām kriyāt Dadhikrāvan himself could not make him pure (MS.).
 - b. In dependent clauses the opt. is used with relatives (pronominal or adverbial):
 - a. such a clause having a determining sense, usually precedes. This type is very rare in V.; e.g. sūryām yó brahmā vidyāt, sá id vādhūyam arhati a priest who should! know Sūryā deserves the bridal garment (x. 8534).

In B., on the other hand, clauses of this type, which always imply a supposition, are very common. The opt. here expresses a precept or a potential sense; the principal clause most often has the opt. also; e. g. yam dvisyat, tam dhyayet whom he may hate, he should think of (TS.); yo va imam alabheta, mucyeta, asmat papmanah he who were to offer this (bull), would be delivered from this sin (TS.). In the principal clause a gerundive occasionally appears of the reach to be has to be

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supplied; e.g. yó rāṣṭrād ápabhūtaḥ syāt tāsmai hotavyā lhis should be offered for him who should be deprived of his kingdom (TS.); yasya_agnayo grāmyeṇa_agninā saṃdahyeran, kā tatra prāyaścittiḥ if any one's fires should be united with a village fire, what expiation (is) there? (AB.).

β. the relative clause, if it has a final or consequential sense (in order that, so that) follows. The principal clause contains an impv., a subj., or an opt.; e.g. revátīr naḥ sadhamāda índre santu yābhir mādema (i. 80¹³) let our feasts beside Indra be rich (by which =) that we may rejoice (in them); dhāsatho rayim yéna samātsu sāhiṣīmāhi bestow wealth on us (by which =) that we may be victorious in battles (viii. 40¹); yāyā ati viśvā duritā tārema sutārmāṇam ādhi nāvam ruhema we would ascend the rescuing ship (by which =) that we may cross over all misfortunes (viii. 42³).

In B. final relative clauses with the optative are rare.

y. with relative conjunctions:

1. yád if: in the antecedent clause of pres. conditional periods, the condition being generally regarded as unfulfilled. The apodosis normally contains a potential opt. (though isolated examples of the impv., inj., and ind. occur); e. g. yád agne syám ahám tvám, tvám vä ghā syá ahám, syús te satyá íhá ásisah if I, O Agni, were thou, and thou wert I, thy prayers would be fulfilled (viii. 4423); occasionally the fulfilment of the condition is expected; e. g. yác chuśruyá imám hávam durmársam cakriyā utá, bháver āpír no ántamah if thou shouldst hear this call and shouldst not forget it, thou wouldst be our most intimate friend (viii. 4518). The temporal sense of when with the opt. seems to occur only once in the RV. (iii. 3311).

In B. (as in V.) yad if with the opt. is very common in the protasis, when the fulfilment of the condition is not expected (yadi with opt. being used when it is expected); e.g. sā yad bhidyeta artim arched yajamānah if it should be broken, the sacrificer would fall into calamity (TS.). The infinitive with isvara may take the place of the opt. in the principal clause; e.g. yad etām samsed Isvarah parjanyo 'varştoh if he were to repeat this (formula), Parjanya might not rain (AB.). Sometimes the CC-0. Prof. Satya Vrat Shastri Collection.

- verb (opt. of as te) is omitted in the apodosis. The opt. With yad here rarely expresses a purely hypothetical case (that is, without the implication that the condition will not be fulfilled); e.g. yan mam praviséh kim ma bhuñjyāh (TS.) if you were to enter me, of what use would you be to me? (afterwards he does enter Indra).
 - a. yád with: the opt. in the final sense of in order that is very rare; e.g. yán nūnám aśyám gátim, mitrásya yāyām pathá in order that I might now obtain a refuge, I would go on the path of Mitra (v. 643).
- B. In B. yad with the opt in the sense of that is frequently used after ava kalpate is suitable, út sahate endures, ichati desires, véda knows, yuktó bhavati is intent, in posterior clauses; e.g. ná hí tád avakálpate vád bruvát for it is not filting that he should say (SB.); ná vá aham idam út sahe yad vo hótā syām (SB.) I cannot endure this that should be (= I cannot be) your Hotr; tad dhy eva brahmanena, estavyam yad brahmavarcasi syat for that is to be aimed at by the Brahmin, that he should be pious (SB.); svayám vá etásmai devá yuktá bhavanti yát sadhú vádeyuh for the gods themselves are intent on this, that they should say what is right (SB.); kás tád veda yád vratapradó vratám upotsiñcet for who knows (this that =) whether he who hands the fast-milk (should add =) adds (fresh milk) to it (SB.). In the SB. Isvara also is used with this construction (in other Brahmanas with the infinitive only) to express a possible consequence (though the yad is nearly always omitted); e. g. párān asmād yajňò 'bhūd íti, isvaró ha yát táthā, evá syát the sacrifice has turned away from him: it is possible that this should be so (SB.). Otherwise the phrase regularly appears in the form of iti, isvaro ha tátha eva syat, perhaps because isvará came to be regarded as a kind of adverb = possibly this might be so.
 - γ. In B. yéd introducing a clause with the opt. accompanied by ná and ending with fti, dependent on a verb of fearing or similar expression, is equivalent to lest; e.g. devá ha vái bibhayám cakrur yéd vái naḥ. . asurarakṣasáni imám gráham ná hanyúr íti the gods feared lest the Asuras and Rakṣases should destroy this draught (ŚB.); indro ha vá ikṣām cakre yán mā tán ná abhibháved íti Indra pondered (fearing) lest that should vanquish him (ŚB.).
 - 2. yadi if with the opt. does not occur in the RV. and AV. at all, and only once in the SV.
- In B. it is very common, expressing a condition the fulfilment of which is assumed (while yad with opt. implies non-fulfilment of the condition). The clause with yadi generally precedes. The apodosis has:

a. usually the opt., which expresses a precept applicable when the condition is fulfilled; e. g. yédi purá samsthánād díryeta adyá varşişyati íti brüyāt if (the vessel) should be broken before the completion (of
the sacrifice), he should say: it will rain to-day (MS.); yadi na śaknuyāt
so 'gnaye puroļāśam nir vapet if he should not be able to do so, he should
offer a cake to Agni (AB.). The precept occasionally has a potential
sense; e.g. yédy ékatayīsu dvayīsu vā avagāched, aparodhukā enam
syuh (MS.) if he (the banished man) should return after one or two libations,
they might exclude him from the sovereignty (but not if he returns at the
conclusion of the ceremony).

β. Isvara with the infinitive; e.g. Isvaro ha yady apy anyo yajeta atha hotāram yaso 'rtoḥ even if another should sacrifics (instead

of him), it is possible that same should come to the Hotr (AB.).

γ. a gerundive; sa yadi na jāyeta, rākṣoghnyo gāyatryo 'nūcyāḥ if it (the fire) should not be kindled, the demon-slaying verses are to be repeated (AB.).

- δ. an ind. (sometimes omitted if it is a form of as be); e.g. tasmād yadi yajña rkta ārtiḥ syād brahmaṇa eva ni vedayante therefore if at the sacrifice there should be any failure with regard to a Rc verse, they inform the Brahman priest (AB.); yadi no yajña rkta ārtiḥ syāt, kā prāyaścittiḥ if we shall have an accident at the sacrifice in regard to a Rc verse, what (is) the penance? (AB.).
- ϵ. The difference between yád and yádi with the opt. may be illustrated by the following example: yán no jáye-yur imá abhyúpa dhāvema, yády u jáyema ímá abhyupá vartemahi íti if they were to conquer us (not to be assumed), we should take refuge with these (friends), but if (as is to be assumed) we should conquer, we could again betake ourselves to them (MS.).
- 3. yáthā used in V. only in the sense of in order that, generally following the principal clause, which contains an impv., an inj., or an ind.; e.g. ápa víśvām amitrān nudasva, yáthā táva śárman mádema drive away all foes that we may rejoice in thy protection (x. 1311); tváyā yáthā gṛtsamadáso
- .. uparām abhi syuh, suribhyo grņaté tád váyo dhāh bestow on the patrons and the singer this blessing that through thee the Grtsamadás may be superior to their neighbours (ii. 4°);

á dáivyā virting by Siddhanta Gana bhavema milhúse ánāgāh we implore the divine aids that we may be sinless before the gracious one (vii. 972).

a. In B. yatha with the opt. has two uses: a. in antecedent clauses in the sense of as, as if, with a correlative meaning so in the principal clause, which contains an opt., an ind., or no verb; e.g. yatha_eva chinna naur bandhanat plaveta,_evam eva to plaveran just as a boat cut from its fastening would drift, so they would drift (AB.); sa yatha nadyai param parapasyed evam svasya_ayusah param para cakhyau as if he were looking across to the farther bank of a river, so he saw the end of his life from afar (SB.); atho yatha bruyad etan me gopāya_tit tādfg eva tat then it (is) so as if he were to say: guard this for me (TS.).

6. in posterior clauses in the sense of how, so that; e.g. úpa jānīta yáthā iyám púnar āgáchet do ye find out how she could come back (SB.); tát táthā eváhotavyam yáthā agnim vyaveyāt hence it is to be so poured

that it may divide the fire (MS.).

4. yátra and yadá are not found with the opt. in V., and yárhi does not occur at all in the RV. and AV.

In B. all three conjunctions are used hypothetically with the opt. in the sense of when.

a. yatra, besides having the sense of when, in case, often seems to mean at the moment when, as soon as; the principal clause has the opt. or the ind.; e.g. mārutam saptakapālam nir vaped yatra vid rājānam jijyāset he should offer a cake on seven dishes to the Maruts in case the people, were to oppress the king (MS.); sa yatra prastuyāt tad etani japet as soon as he (the priest) begins to sing, one should mutter the following prayers (SB.).

6. yadá as som as seems often to imply that the action of the opt. should be assumed to be past; it seems always to be followed by átha then; e. g. sá yadá samgrāmám jáyed átha aindragnám nír vapet as soon as he may have won a battle, he should sacrifice to Indra and Agni (MS.).

γ. yárhi when is generally followed by the correlative tárhi then in the principal clause, which usually has the opt. also; e.g. yárhi prajáḥ kṣūdhaṃ nigácheyus, tárhi navarātréṇa yajeta when his people! should be exposed to hunger, then he should sacrifice with the rite of nine nights (TS.).

5. céd if is used with the ind. only in the RV. and only once with the opt. in the AV.

In B. it is used with the opt. like yadi (with which it may interchange); e.g. etam ced anyasmā anubrūyas, tata eva te siras chindyam if you were to communicate this to another, I would cut off your head (SB.).

Digitized By Siddhanta eGangotri Gyaan Kosha Precative.

217. This form, which occurs in the RV. and AV. in principal clauses only, and never interrogatively, expresses a prayer or wish addressed to the gods almost exclusively, as is to be expected from the nature of those texts; e.g. yó no dvésty ádharah sás padīsta may he who hates us fall to the ground (iii. 53²¹). When a negative is used it is ná; e.g. bhágo me agne sakhyé ná mṛdhyāḥ may my good fortune, o Agni, not relax in (thy) friendship (iii. 54²¹).

In B, the precative is almost restricted to verse or prose formulas quoted and to paraphrases of such formulas; e. g. bhúyasīnām úttarām sāmām kriyāsam îti gávām lákṣma kuryāt would that I may do (this) to more next year: so saying he should make the mark of the cows (MS.). Satām hímā îti satām varṣāṇi jīvyāsam îty eva etād āha by the expression 'a hundred winters' he says this: 'would that I may live a hundred years'? (SB.). It is, however, sometimes found in genuine prose narrative also; e.g. sā ha vāk prajāpatim uvāca: áhavyavāḍ eva ahām tūbhyam bhūyāsam Vāc said to Prajāpati: I would like not to be a conductor of sacrifice for thee (SB.); tām ašapad: dhiyā-dhiyā tvā vadhyāsuḥ him (Agni) cursed (saying): I wish they may kill thee with repeated deliberation (TS.).

Conditional.

218. In V. the conditional occurs only once (RV. ii. 30²) in a somewhat obscure passage, though the form abharisyat used after a past tense appears to mean would take away (in place of the future which would have been used after a present tense).

In B. the conditional is once found in a simple interrogative sentence: tata eva asya bhayam viyaya: kasmad dhy abhesyat there-upon his fear departed: for of what should he have been afraid? (SB.). Otherwise it occurs only in compound sentences:

1. usually in both protasis and apodosis of conditional sentences, expressing what might have happened in the past, but did not happen because the condition was not fulfilled. The conditional clause is generally introduced by yad, rarely by yadi (216); e. g. sa yad dha api mukhād adrosyan, na ha eva prāyasoittir abhavişyat if it (Soma) had also flowed out of his mouth, there would not have been a penance (SB.); yad evam na avakşyo murdhā te vy apatişyat if you had not spoken thus, your head would have split asunder (SB.); pādau te 'mlāsyatām yadi ha na agamişyah your feet would have withered, if you had not come (SB.).

Digitized By Siddhanta eGangotri Gyaan Kosha when yad is used with the opt. the supposed condition refers to the present (216).

2. in relative clauses dependent on negative principal clauses containing a past tense (always of vid find); e.g. sá tád evá ná avindat prajápatir yád áhosyat Prajápati found nothing that he could sacrifice (MS.); sá vái tám ná avindad yásmai tám dáksinām ánesyat he found no one to whom he should give this sacrificial fee (TB.).

3. in a clause introduced by yad that dependent on a negative (or equivalent) clause; e.g. cirám tán mene yad vásah paryádhäsyata he thought it too long (that =) till he should put on the garment (SB.) = he thought the time was not short enough till he should put on the garment.

APPENDIX I

LIST OF VERBS.

The order of the parts of the verb, when all are given, is: Present Indicative (FE.), Subjunctive (SE.), Injunctive (INJ.), Optative (OP.), Imperative (IPP.), Participle (FT.), Imperfect (IPF.); Perfect (PF.); Pluperfect (PF.); Acrist (Ac.); Present, (PRC.); Future (FT.); Conditional (CO.), Passive (FS.), Present, Acrist, Past Participle (FP.); Gerundive (GDV.); Gerund (GD.); Infinitive (INF.); Causative (CS.); Desiderative (DS.); Intensive (INT.).

The Roman numerals indicate the conjugational class of the verb; P. signifies that the verb is conjugated in the Parasmaipada (active) only, A. that it is conjugated in the Atmanepada (middle) only.

ams attain, V.: pr. asnoti; sb. asnavat; ipv. asnotu; pr. asnuvant. pr. ānamsa and ānasa; ānasma, ānasa, ānasur; ānase; sb. anasāmahai; op. ānasyam; pr. ānasāna; pr. also āsa, āsatur, āsur; Ā. du. āsathe, āsate. Ao. root: Ā. 8. s. āsta, pl. āsata; inj. asta, pl. asata; op. asyāt, prc. 8. s. asyās (=asyās-t); s: sb. āksat; a: aset. inf. āstave.

is: ākṣiṣur.

pr. acyámāna; ipr. acyánta; pr. akná (B.). gd.-acya.

aj drive, I.: pr. ájati, ájate; sp. ájāni, ájāsi, ájāti; op. ájeta; pr. ájatu; pr. ájant. pr. ájat. ps. ajyáte; pr. ajyámāna. inf. -áje.

anj anoint, VII.: pr. anákti, ankté; sb. anájat; ipv. andhí (= angdhí), anáktu; pr. anjánt, anjāná. ipp. ánjan. pr. anánja; anajé, anajré; sb. anajā; op. anajyát; pr. anajāná. ps. ajyáte; pr. ajyámāna; pp. aktá. gd. aktvá (B.), -ajya (B.).

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Digitized By Siddhanta eGangotri Gyaan Kosha ádat, pl. ad eat, II.: pr. ádmi, átsi, átti; adanti; sr. ádat, pl. ádān (AV.); op. adyāt; ipv. addhi, áttu; attám, attám; attá, adántu; pr. adánt, adāná. ipp. ádat. fr. atsyáti. pp. ánna n. food. gd. attváya (B.). inp. áttum, áttave, áttos (B.). cs. ādáyati (B.).

ániti; 1Pv. anihí; pr. anánt. 1PF. ánīt. PF. ána.
Ao. ánişur. fr. anişyáti (B.). pp. anitá (B.). -anya (B.).

1777 INF. ánitum (B.). cs. anáyati.

am injure, II.: pr. ámīşi, ámīti; I.: pr. áme; inj. ámanta;

Ao. ámamat. Ps. amyáte. cs. āmáyati.

arc praise, I.: pr. árcati; sb. árcā, árcāt; árcāma, árcān; inj. árcat; árcan; ipv. árcatu; pr. árcant. ipp. árcan. pr. ānrcúr; ānrcé. ps. rcyáte; pr. rcyámāna. inf. rcáse. cs. arcáyati.

arh deserve, I.: PR. árhati; SB. árhāt; PT. árhant. PF.

ānrhúr (TS.); arhiré. INF. arháse.

av favour, I. P.: pr. ávati; sb. ávāt; inj. ávat; op. ávet;

ipv. ávatu; pr. ávant. ipp. ávat. pp. ávitha, áva.

Ao. root: op. 2. avyás; prc. 3. avyás (=avyás-t); iș: ávīt;

sb. áviṣat; inj. ávīt; ipv. aviḍḍhi, áviṣṭu; aviṣṭám,

aviṣṭám; aviṣṭána. fr. aviṣyáti; pr. aviṣyánt. pp.

-ūta. gd. -avya. inf. ávitave.

aś eat, IX.: pr. aśnāti, aśnānti; aśnīté, aśnāte; op. aśnīyāt; ipv. aśānā; pr. aśnānt. ipp. āśnām, āśnāt; āśnan, aśnan. pr. āśa. Ao. is: āśiṣam, āśīs, āśīt; inj. aśīt. pr. aśiṣyāti (B.). ps. aśyāte; pp. aśitā. gd. aśityā (B.), -áśya (B.). cs. āśayati (B.). ds.

aśiśisati (B.).

1. as be, II. P.: pr. ásmi, ási, ásti; sthás, stás; smás, sthá and sthána, sánti; sp. ásāni, ásasi and ásas, ásati and ásat; ásathas; ásāma, ásatha, ásan; inj. 3. pl. sán; op. syám, syás, syát; syátam, syátām; syáma, syáta and syátana, syúr; ipv. edhí, ástu; stám, stám; stá, sántu; pr. sánt. ipp. ásam, ásīs, ás (=ás-t) and

Digitized By Siddhanta eGangotri Gyaan Kosha āsīt; āstam, āstām; āsan. pr. āsa, āsitha, āsa; āsáthur, āsátur; āsimá, āsúr.

2. as throw, IV.: pr. ásyāmi, ásyati and ásyate; ásyāmasi, ásyanti; IPV. ásya and ásyatāt, ásyatu; PT. ásyant. IPF. ásyat. Pr. ása. Fr. asisyáti. Ps. asyáte; Pr. astá. GD. -asya. INF. ástave, ástavái (B.).

ah say, P.: pr. aha, attha (B.); ahatur (B.); ahur.

प्राप्त ap obtain, V.: PR. apnóti. PF. apa, apitha; apiré; PT. व्या āpāná. Ao. red.: ápipan (B.); a: ápat; op. apéyam (AV.). Fr. apsyáti, -te (B.); apta (B.). Ps. apyáte (B.); Ao. api (B.); PP. apta. GD. aptva (B.), -apya (B.). INF. āptum (B.). cs. āpáyati (B.). Ds. īpsati, īpsate (B.); Ao. aipsīt (B.); Ds. of cs. apipayiset (B.).

को बन ās sit, II. Ā.: PR. āste; āsāthe, āsāte; āsmahe, āsate; se. ásate; opr. ásīta; ipv. s. 3. ástām, pl. 2. ádhvam; PT. āsāná and āsīna. IPF. pl. 3. ásata. PF. āsām cakre (B.). Ao. āsista (B.). Fr. āsisyáti, -te (B.). Pp. āsitá (B.). gd. āsitvā (B.). INF. āsitum (B.). cs. āsayati (B.).

i go, II.: PR. éti; yánti; A. 1. s. iye, du. 3. iyāte, pl. 1. imahe; ss. áyā, áyasi and áyas, áyati and áyat; áyāma, áyan; inj. pl. 3. yán; op. iyám, iyát; iyáma; ipv. ihí, étu; itám, itám; itá and eta, itána, yántu; pr. yánt, iyāná. IPF. áyam, áis, áit; áitam, áitām; áita, áyan; A. 8. pl. áyata. I.: áyati, áyate; inj. áyanta; ipv. 3. du. áyatām, pl. áyantām. V.: PR. inóti; inviré. IPF. áinos, áinot.

> PF. iyétha and iyátha, iyáya; īyáthur, īyátur; īyúr; PT. īyivāms. PPF. aiyes. FT. eşyati; ayişyati (B.); etá (B.). PP. itá. gd. itvá, -itya. INF. étum (B.): étave, étavái, ityái, iyádhyai, áyase; étos.

idh kindle, VII. A.: PR. inddhé; indháte and indhaté; se. inádhate; IPV. indhám (= inddhám); indhvám (= inddhvám), indhátām; pr. indhāna. IPF. áindha. PF. īdhé; īdhiré. Ao. SB. idhaté; op. idhīmáhi; PT. idhāná. Ps. idhyáte; IPv. idhyásva; Pr. idhyámāna; PP. iddhá. INF. -idham; -idhe. From the nasalized Digitized By Siddhanta eGangotri Gyaan Kosharot, indh, the is ao. is formed in B.: IND. aindhista;

or. indhişīya.

inv go, I. P. (=V. i-nu+a): pr. invasi, invati; invathas, invatas. sb. invāt; ipv. inva, invatu; invatam, invatām; pr. invant.

is, desire, VI.: pr. icháti, -t+; sb. ichát; inj. ichás; ichánta; op. ichét; ichéta; ipv. ichá, ichátu; icháta; ichásva, ichátām; pr. ichánt; ichámāna. ipp. áichat. pp. (B.) iyéşa, īşúr; īsé, īşiré. Ao. (B.) áişīt; áişişur. pr. (B.) eşişyáti, -te. pp. iştá. gd. -íşya. inf. éştum (B.): éstavái (B.).

PR. iş send, IV.: PR. işyati, -te; IPV. işyatam; işyata; PR. işyant. IX.: PR. işnâti; PR. işnânt; işnāná. VI.: PR. işé; INJ. işánta; OP. işéma; IPF. áişanta. PF. īşáthur, īşúr; īşé, īşiré. PP. işitá. GD. -işya (B.). INF. işádhyai.

cs. işáyati, -te; ınf. işayádhyai.

áikṣetām; áikṣanta. per. fkṣamāṇa. ipf. áikṣata; áikṣetām; áikṣanta. per. pf. īkṣāṃ cakre (B.). Ao. iṣ: áikṣiṣi. ft. īkṣiṣyáti, -te (B.). pp. īkṣitá (B.). gdv. īkṣeṇyà. gd. īkṣitvá (B.). cs. īkṣáyati, -te.

īnkh swing: cs. īnkháyati, -te; sb. īnkháyātai (AV.), īnkháyāvahai; ipv. īnkháya; pr. īnkháyant. pp.

īnkhitá.

and Ilāmahe; INJ. Ilata (3. pl.); op. Ilīta; ipv. Iliņva; pr. Ilāna. pr. Ilé (3. s.). pp. Ilitá. gdv. Idya, Ilénya.

ir set in motion, II.: pr. îrte; îrate; sb. îrat; ipv. îrşva; îrāthām; îrdhvam, îratām; pr. îrāņa. ipp. áiram, áir-a-t, du. 2. áir-a-tam; Ā. airata (8. pl.). pp. īrņá (B.). cs. īráyati; sb. īráyāmahe; inj. īráyanta; ipv. īráya, īráyatam; īráyasva; īráyadhvam; pr. īráyant. ipp. áirayat; áirayata; inf. īrayádhyai. pp. īritá.

iś be master, II. A.: pr. 1. iśe, 2. ikse and iśise, 3. iste, iśe and (once) iśate; iśathe; iśmahe, iśidhve, iśate; inj. iśata (3. s.); op. iśiya, iśita; pr. iśāna. pr. iśire;

PT. īśāná.

- ्र्यम īṣ move, I.: pr. íṣati, -te; éṣati; ınj. éṣas; ıpv. íṣatu, éṣatu; pr. éṣant; íṣamāṇa. pr. īṣé (1. 3.). pp. -īṣita.
 - 1. uks sprinkle, VI.: pr. uksáti, -te; ipv. uksátam, uksáta; ukséthām; pr. uksámāņa. Ao. is: áuksisam (B.). pr. uksisyáti (B.). ps. uksyáte (B.); pp. uksitá. gd. -úksya.
- ार्म. áukṣat. Ao. s : áukṣīs. PP. ukṣitá. cs. ukṣámāṇa.
- uc be pleased, IV. P.: pr. ucyasi. pr. uvócitha, uvóca; č. ucisé, ucé; pr. okiváms, ucús. pp. ucitá.
- ud wet, VII.: pr. unátti; undánti; undáte (3. pl.). 1Pv.

 undhí (=unddhí); unátta; pr. undánt. VI. P.: pr.

 undáti (B.). 1pr. áunat. pr. ūdúr. ps. udyáte;

 pr. uttá (B.). gd. -udya (B.).
- ubj force, VI. P.: pr. ubjáti; ipv. ubjá, ubjátu; ubjátam; والمراجعة ubjántu; pr. ubjánt. ipr. 2. ubjas, 3. áubjat. pr. ubjitá. gd. -ubjya (B.).
- प्रस्त ubh confine, VII. P.: 1PF. unap (2. s.), áumbhan (TS.). VI. P.: 1PV. umbhâta (2. pl.); 1PF. áumbhat. IX. P.: 1PF. ubhnás, áubhnāt. PP. ubdhá.
- ज्ञान uş burn, I. P.: PR. óşati; INJ. óşas; IPV. óşa and óşatāt, óşatu; óşatam; PT. óşant. IX. P.: PT. uşņánt. IPF. uşņán. PF. uvóşa (B.). Ao. áuşīt (B.). PP. uşṭá (B.).
- 2 21-21 1. üh remove, I.: pr. úhati; 1pv. úha. 1pf. áuhat; áuhata, áuhan; Ā. áuhata (8. s.). Ao. áuhīt (B.); op. uhyāt (B.). pp. ūḍhá (B.). gd. -ūhya and -úhya (B.). INF. -ūhitavái (B.).
- ्रि-ब्राइन्ट. üh consider, İ. Ā.: PR. óhate. II. Ā.: PR. óhate (3. pl.); PT. óhāna and ohāná. PF. ühé; 2. du. ühyáthe (= üháthe?). Ao. áuhişta; PT. óhasāna.
- rohátti (-te, B.); sb. rohát; ipv. rohátu; rohátu; rohátu. III. P.: pr. íyarmi, iyárşi, iyarti; ipv. iyarta (2. pl.). V.: pr. rņómi, rņóti; rņvánti; rņvé; rņviré; inj. rņós; rņván; Ā. rņutá (3. s.); sb. rņávas; ipv.: Ā. rņvátām (3. pl.); pr. rņvánt. ipp. rņván. pp. áritha, ára; āráthur, ārur; pr. āriváms; ārāņá. Αο.

भुद

root: árta; árata; inj. arta (A. 3. s.); op. aryāt (TS.); arīta; pr. arāņá; a: áram, árat; árata, áran; Ā. árata (8. s.); áranta; ss. arāma; INJ. aram; aran; A. arāmahi, aranta; IPV. aratam, aratām. FT. arişyáti (B.). PP. rtá. GD. rtvá, -rtya. cs. arpáyati; Ao. red.: arpipam; pp. arpitá and árpita. gp. -árpya, arpayitvá (AV.), INT. álarşi, álarti.

rj direct, VI.: pr. rnjáti, -te; ipv. rnjáta; pr. rnjánt. VII. A.: PR. rajé; rajáte (3. pl.); IV.: PR. rjyate; PT. fjyant. I.: PR. árjati (B.). Ao. PT. rñjasāná. INF. rnjáse.

That rd stir, VI. P.: 19v. rdántu. 19f. árdan. I.: pr. árdati 97 THI (AV.). cs. ardáyati; ss. ardáyāti.

rdh thrive, V. P.: PR. rdhnóti; IPF. ardhnot. IV.: PR. fdhyati, -te; IPV. fdhyatām. VII. P.: ss. rnádhat; op. rndhyam; pr. rndhant. pr. anardha (K.); anrdhur; ānṛdhé. Ao. root: árdhma (B.); sB. rdhát; Ā. rdháthe (2. du.); op. rdhyám, rdhyás, rdhyáma; rdhīmáhi; PRC. rdhyasam; Pr. rdhant; a: op. rdhet, rdhema; is: ardhista (B.). fr. ardhisyate (B.); ardhita (B.). Ps. rdhyáte; IPv. rdhyátām; PP. rddhá. GDv. árdhya. cs. ardháyati. Ds. írtsati; PT. írtsant.

rs rush, I.: PR. ársati, -te; SB. ársat; INJ. ársat; IPV. 46 311 ársa, ársatu; ársata, ársantu; pr. ársant. VI. P.: pr.

rsáti; pr. rsánt. pp. rstá.

लिसान्द ej stir, I. P.: PR. éjati; SB. éjāti and éjāt; IPV. éjatu; रोना PT. éjant. IPF. áijat. cs. ejáyati (B.).

edh thrive, I. A.: PR. édhate (B.); IPV. édhasva, édhatām (B.). PER. PF. edhám cakrire (B.). Ao. is: or. edhisīyá.

kan, kā enjoy, IV.: PR. PT. kāyamāna. PF. caké; SB. cākánas, cākánat; cākánāma; INJ. cākánanta; op. cākanyāt; IPV. cākandhi, cākantu; PT. cakana; PPF. cākán (2. s.). Ao. ákānisam; sp. kánisas.

kam love: pf. pr. cakamāná. Ao. red.: ácīkamata (B.). Fr. kamişyáte (B.); kamitā (B.). cs. kāmáyate; sb. kāmáyāse; pr. kāmáyamāna,

LIST OF VERBS
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y-, z- kāś appear, I.: pr. káśate (B.). int. cákaśīmi, cákaśīti; cākaśyáte (B.); sb. cākaśān (AV.); pr. cákaśat. IPF. ácākašam. cs. kāśáyati.

भूति kup be angry, IV.: PR. PT. kúpyant. PP. kupitá. cs. kopávati.

Control. kr make, V.: PR. krnómi, krnósi, krnóti; krnuthás, krnutás; kramási, krauthá, kravánti; Ā. kravé, krausé, kṛṇuté; kṛṇmáhe, kṛṇváte; INJ. kṛṇváta (3. pl.); sB. kṛṇávā, kṛṇávas, kṛṇávat; kṛṇávāva; kṛṇávāma, krnávatha (VS.), krnávan; Ā. krnávai, krnávase, krnávate; krnávavahai, krnváite (for krnávaite); kṛṇávāmahai, kṛṇávanta; op. kṛṇvītá; ipv. kṛṇú, krnuhí and krnutát, krnótu; krnutám, krnutám; kṛṇutá, kṛṇóta, and kṛṇótana, kṛṇvántu; Ā. kṛṇuṣvá, kṛṇutẩm; kṛṇvấthām; kṛṇudhvám; pr. kṛṇvánt; krnvāná. 1PF. krnavam, ákrnos, ákrnot; ákrnutam; ákrnuta, ákrnota and ákrnotana, ákrnvan; A. ákrnuta (3. s.); ákrnudhvam, ákrnvata.

VIII.: karómi, karóti; kurmás, kurvánti; kurvé, kuruté; kurváte; sg. karávas, karávāt; 1Pv. kurú, karótu; Ā. kurvátām. pr. kurvánt; kurvāņá. 1pp. ákaros, ákarot; ákurvan; Ā. kuruthás, ákuruta; ákurvata.

II.: PR. kársi; krthás; krthá; A. krsé.

PF. cakára, cakártha, cakára; cakráthur, cakrátur; cakrmá, cakrá, cakrúr; Ā. cakré, cakré, cakré; cakráthe, cakráte; cakriré; op. cakriyás; pr. cakrváms; cakrāná. PPF. cakáram, ácakrat; ácakriran. Ao. root: ákaram, ákar, ákar; kártam, ákartām; ákarma, ákarta, ákran ; Ā. ákri, ákrthās, ákrta ; ákrata ; INJ. káram, kár; sp. kárāni, kárasi and káras, kárati and kárat; kárathas, káratas; kárāma, káranti and káran; Ā. kárase, kárate; kárāmahe; op. kriyāma; prc. kriyasma; IPV. krdhi; krtam and kartam; krta and kártana; A. krsvá; krdhvám; pr. kránt; kraná. Ao. a: ákaras, ákarat; IPV. kara; karatam, karatām; s: ákārşīt (B.); Ā. ákṛṣi (B.). rr. kariṣyáti; -te (B.); ON ZOUI

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Digitized By Siddhanta eGangotri Gyaan Kosha sb. karişyas, co. ákarişyat (B.). ps. kriyáte; pt. kriyámāņa; Ao. ákāri; PP. krtá. GDV. kártva. GD. krtvá, krtví, krtváya. INF. kártave, kártavái; kártos; kártum. cs. kāráyati, kāráyate (B.). Ds. cíkīrşati. INT. PT. kárikrat and cárikrat.

2. kr commemorate : Ao. s : ákārşam ; iş : ákārişam, ákārīt. INT. cárkarmi; se. cárkiran; Ao. cárkrse (3. s.); gDv.

carkítya.

्रायचा krt cut, VI. P.: PR. krntáti; INJ. krntát; IPV. krntá; Pr. kratánt. 195. ákratat. Pf. cakártitha, cakárta. Ao. a: ákrtas; pr. krtánt; red.: ácīkrtas (B.). fr. kartsyámi. Ps. krtyáte; PP. krttá. GD. -kŕtya.

krp lament, I. A.: PR. krpate; Pr. krpamāņa. IPF. ákrpanta. PF. cakrpe (K.). PPF. cakrpanta. Ao. root: ákrpran; is: ákrapista. cs. pr. krpáyant; 1pr. ákrpayat.

krá be lean, IV. P.: PR. kráyati (B.). Pr. cakáráa. PP.

kráitá (B.). cs. karááyati.

kṛṣ plough, I.: PR. kárṣati; -te (B.); INJ. kárṣat; IPV. kársa. VI.: PR. kṛṣáti; IPV. kṛṣátu; kṛṣántu; Ā. kṛṣásva; pr. krsánt. pr. cakársa (B.). Ao. red.: ácikrsam; sa: ákrksat (B.). fr. kraksyé (B.). ps. krsyáte; pp. kṛṣṭá. gd. kṛṣṭvá (B.). INT. 8. pl. cárkṛṣati; sb. cárkṛṣat; pr. cárkṛṣat; ipp. ácarkṛṣur.

kr scatter, VI. P.: PR. kiráti, -te; sb. kirási; IPV. kirá, kirátu. 1PF. ákirat. Ao. is: sB. kārisat. PS. kīryáte

(B.); PP. kīrņá (B.).

ন্ত্ৰ klp be adapted, I.: PR. kálpate; IPV. kálpasva; Pr. kálpamāna. 1PF. ákalpata, ákalpanta. PF. cākļpur; cākļpré. Ao. red.: ácīkļpat; ss. cīkļpāti. Fr. kalpsyáte (B.). PP. klptá. cs. kalpáyati; sb. kalpáyāti; kalpáyāvahai; IPV. kalpáya, kalpáyatu; kalpáyasva; PT. kalpáyant; IPF. ákalpayat. Ds. cíkalpayisati (B.); GD. kalpayitvá.

remarkrand cry out, I. P.: PR. krándati; INJ. krándat; IPV. kránda, krándatu; pr. krándant. IPF. ákrandas, krándat. Pr. cakradé. PPF. cakradas, cakradat.

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Ao. a: INJ. kradas; red.: ácikradas, ácikradat; ácikradan; INJ. cikradas; s: ákrān (2. 8. s.). cs. krand-INT. kánikranti (3. s. = kánikrant-ti); pr. kánikradat.

kram stride, I. P.: pr. krámati; op. krámema; ipv. kráma; PT. kramant; IPF. ákramat; A.: kramate; SB. kram-アイサイ āma; IPV. krámasva. PF. cakráma, cakramúr; cakramé; cakramáthe; pr. cakramaná. ppr. cákramanta; Ao. root: ákran; ákramur; INJ. kramur; a: ákramat, ákraman; s: Ā. ákramsta; ákramsata; ss. krámsate; is: ákramisam and ákramīm, ákramīs, ákramīt; kramista (3. s.); inj. kramīs; ipv. kramistám. FT. kramsyáte; kramisyáti, -te (B.); PP. krantá. GD. krāntvā (B.), -krámya. INF. -kráme; krámitum (B.); krámitos (B.). cs. krāmáyati (B.). INT. IPV. cankram-a-ta (2. pl.); cankramyáte (B.).

बर्ग-krī buy, IX.: PR. krīnāti; krīnīté; se. krīnāvahai. दना IPF. ákrīnan. Pr. kreşyáti, -te (B.). Ps. krīyáte (B.);

PP. krītá. GD. krītvá, -kriya (B.).

SUT.

्र द्र krudh be angry, IV. P.: pr. krúdhyati. pr. cukródha (B.). Ao. red.: ácukrudhat; ss. cukrudhāma; INJ. cukrudham; a: ınj. krudhas. pp. kruddhá. cs. krodháyati.

kruś cry out, I.: pr. króśati; ipv. króśatu; pr. króśant; króśamana. Ao. sa: ákruksat. PP. krustá (B.).

kṣad divide, I. A.: PR. kṣadāmahe. PF. cakṣadé; PT. ್ರ್ cakṣadāná. INF. kṣádase.

kṣam endure, I. A.: op. kṣameta; ipv. kṣamadhyam. PT. kṣamamana. PF. cakṣamé (B.); op. cakṣamīthās.

s tar flow, I. P.: pr. kṣárati; inj. kṣárat; ipv. kṣára; kşárantu; pr. kşárant. ipp. ákşarat; ákşaran. Ao. s: áksār, pp. ksaritá (B.). inf. ksáradhyai. cs. ksāráyati (B.).

ار آيون -1. kṣi possess, II. P.: pr. kṣéṣi, kṣéti; kṣitás; kṣiyánti; se. ksáyas, ksáyat; ksáyāma; pr. ksiyánt. I. P.: pr. ksáyati; op. ksáyema (AV.); pr. ksáyant. IV. P.: 7-71

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Digitized By Siddhanta eGangotri Gyaan Kosha PR. kṣiyati; op. kṣiyema; IPV. kṣiya. AO. S: SB. kṣéṣat. FT. PT. kṣeṣyánt. Cs. IPV. kṣayáya; INJ. kṣepáyat.

2. kşi destroy, IX.: pr. kşináti; kşinánti; inj. kşinám.

ipf. ákşinās. V.: pr. kşinómi. IV. Ā.: pr. kşiyate;

kṣiyante. Ao. s: inj. kṣeṣṭa (AV.). ps. kṣīyate;

pt. kṣīyamāṇa; pp. kṣita; kṣīṇa (AV.). gd. -kṣiya (B.).

inf. -kṣetos (B.). ds. cikṣīṣati (B.).

kṣip throw, VI. P.: pr. kṣipáti; ɪnz. kṣipát; ɪpv. kṣipá; pr. kṣipánt. Ao. red.: ɪnz. cikṣipas; cikṣipan. pp.

kṣiptá. INF. -kṣeptos (B.).

kṣṇu whet, II.: pr. kṣṇaumi; pr. kṣṇuvāna. pp. kṣṇuta

(B.). GD. -ksnutya (B.).

khan, khā dig, I.: pr. khánati; ss. khánāma; op. khánema; pr. khánant. ipr. ákhanat; ákhananta. pr. cakhána; cakhnúr. pp. pr. khanişyánt. ps. khāyáte (B.); pp. khātá. gd. khātvá (B.); khātví (TS.), -khāya (B.). inr. khánitum.

khād chew, I. P.: pr. khádati; ipv. kháda; pr. khádant. pr. cakháda. pp. khāditá (B.). gd. khāditvā (B.).

khid tear, VI.: pr. khidáti; inj. khidát; op. khidét. ipv. khidá; khidánt. ipf. ákhidat. pf. pr. khidváms. gd. -khidya (B.).

khyā see: pf. cakhyáthur. Ao. a: ákhyat; inj. khyát; ipv. khyátam; khyáta. fr. khyāsyáti (B.). ps. khyāyáte (B.); pp. khyātá. gdv.-khyeya. gd.-khyáya. inf. khyátum (B.); -khyái. cs. khyāpáyati, -te (B.).

gam go, I.: pr. gáchati, -te; sr. gáchāsi and gáchās, gáchāti and gáchāt; gáchātha, gáchān; Ā. gáchai; or. gáchet; gáchema; irv. gácha and gáchatāt, gáchatu and gáchatāt; gáchatam, gáchatām; gáchata, gáchantu; Ā. gáchasva (AV.), gáchatām; gáchadhvam; pr. gáchant; gáchamāna. irr. ágachat; ágachanta. pr. jagáma, jagántha, jagáma; jagmáthur, jagmátur; jaganmá, jagmúr; jagmé; or. jagamyám, jagamyát; jagamyátam, jagamyúr; pr. jaganváms, jagmiváms; jagmāná. Per. pr. gamayám cakāra (AV.). prr. ájagan

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(2. s.); ájaganta; A. ájagmiran. Ao. root: ágamam, ágan (2. 3. s.); áganma, ágman; ágathās, ágata; gánvahi; áganmahi, ágmata; sp. gámāni, gámas, gámat; gámathas, gámatas; gámāma, gámanti; INJ. gán; op. gamyas; gmīya (B.); prc. 3. s. gamyas; gadhi and gahi, gantu; gatam and gantam, gantam; gatá, gánta and gántana, gámantu; pr. gmánt; a: ágamat, ágaman; sB. gamātas; gamātha; INJ. gáman; gaméyam, gamés, gamét; gaméma; gamémahi; red.: ájīgamam, ájīgamat; s: ágasmahi; iș: gamiștam; gmiṣīya (VS.). fr. gamiṣyáti (AV.); gantā (B.). ps. gamyáte; Ao. ágāmi; PP. gatá. GD. gatvá, gatváya, gatví, -gátya. INF. gántave, gántavái, gámadhyai, gamádhye (TS.); gántos, -gámas. cs. gamáyati and gāmáyati. Ds. jígāmsati; jígamişati, -te (B.). INT. gánīganti; pr. gánigmat.

சுட்டி, gā go, III. P.: PR. jigāsi, jigāti; INJ. jigāt; IPV. jigātam; jígāta; pr. jígat. ipp. ájigāt. pp. op. jagāyāt. Ao. root: ágām, ágās, ágāt; ágātam, ágātām; ágāma, ágāta, águr; se. gắni, gắs, gắt; gắma; ɪnj. gắm; gắma, gúr; IPV. gātá and gātána; s: INJ. geşam (VS.); geşma (AV.).

Ds. jígāsa (SV.). INF. gátave.

عَرَامِهِ 2. gā sing, IV.: PR. gāyasi, gāyati; gāyanti; Ā. gāye; INJ. gáyat; IPV. gáya; gáyata, gáyantu; PT. gáyant. IPF. ágāyat. PF. jagán (B.). Ao. s: INJ. gāsi (1. s.); sis: ágāsişur; sb. gāsişat. fr. gāsyáti (B.). ps. pr. gīyámāna; PP. gītá. GD. gītvá (B.); -gāya (B.) and -gīya (B.). INF. gatum (B.). cs. gāpayati, -te (B.). ps. jigāsati (B.).

gāh plunge, I. A.: PR. gáhase, gáhate; or. gáhemahi; Pr. gahetham; Pr. gahamana. IPF. ágahathas. INT.

jángahe.

gur greet, VI.: PR. 1PV. gurásva. PF. SB. jugurat; OP. juguryás, juguryát. Ao. root: gürta (8. s. A.). PP. gürtá.

guh hide, I.: PR. guhati, -te; INJ. guhas; guhathas;

Digitized By Siddhanta eGangotri Gyaan Kosha IPV. gühata; Pr. gühant; gühamāna. IPF. ágühat. Ao. a: guhás; INJ. guhás; Pr. guhánt; guhámāna; sa: ághukşat. Ps. guhyáte; Pr. guhyámāna; PP. gūdhá; GDV. gúhya, -gohya. GD. gūdhví. Ds. júguksati.

1. gr sing, IX.: pr. grņāmi, grņāti; grņītas; grņīmasi, grņanti; Ā. grņe, grņīse, grņīte (and grņe), grņīmahe; INJ. gṛṇītá (3. s. Ā.); IPV. gṛṇīhí, gṛṇātu; gṛṇītám, grņītām; grņīta, grņantu; pr. grņant; grņana. GD.

-gírya (B.). INF. grnīsáni.

2. gr wake: Ao. red.: 2. 3. ájīgar; IPV. jigṛtám; jigṛtá. INT. jägarti; jágrati; sp. jágarāsi (AV.), jágarat; op. jāgriyāma(VS.), jāgṛyấma (TS.); 1PV. jāgṛhí and jāgṛtất; jāgṛtám, jāgṛtám ; pr. jágrat. 1PF. ájāgar. PF. 1. s. jāgára. 8. jāgára. Pr. jāgrváms; Fr. jāgarisyáti, -te (B.); PP. jāgaritá (B.). cs. jāgaráyati (B.).

grdh be greedy, IV. P.: PR. PT. gfdhyant. PF. jāgrdhúr.

Ao. a: ágrdhat; INJ. grdhás; grdhát.

gr swallow, VI. P.: PR. giráti. PF. jagára. Ao. root: sB. gárat, gáran; red.: ájīgar (2. s.); is: INJ. gárīt. FT. garişyáti (B.). PP. gīrņá. GD. -gírya (AV.). INT.

se. jálgulas; pr. jargurāņá.

्र उना grabh seise, IX.: PR. grbhņāmi, grbhņāti; grbhņānti; grbhņé; grbhņáte; ss. grbhņás; INJ. grbhņītá (8. s.); IPV. grbhnīhi. IPF. ágrbhnās, ágrbhnāt; ágrbhnan; ágrbhnata (8. pl. A.). pr. jagrábha (1. s.); jagrbháthur; jagrbhmá, jagrbhúr; A. jagrbhré and jagrbhriré; or. jagrbhyát; pr. jagrbhváms; ppr. ájagrabham, ájagrabhīt. Ao. root: ágrabham; ágrbhran; pr. grbhāņá; a: ágrbham; red.: ájigrabhat; is: ágrabhīm (TS.), ágrabhīt; ágrabhīṣma, ágrabhīṣur; ágṛbhīṣata (3. pl. Ā.). INJ. grabhīsta (2. pl.). PP. grbhītá. GD. grbhītvá, -gfbhya. INF. -grabhé, -grbhé. cs. PT. grbháyant.

gras devour, I. A.: PR. grásate; or. grásetam. PF. OP.

jagrasītá; pr. jagrasāná. pp. grasitá.

zan grah seize, IX.: grhnámi, grhnáti; grhnánti; grhné; grhnīmahe, grhnate; or. grhnīyat; 12v. grhnāhi (AV.),

Digitized By Siddhanta eGangotri Gyaan Kosha gṛḥṇītāt and gṛḥāṇá; gṛḥṇātu; gṛḥṇītám; gṛḥṇántu; PT. grhņánt; grhņāná. IPF. ágrhņāt, ágrhņan. PF. jagráha, jagráha; jagrhmá, jagrhúr; jagrhé. Ao. a: ını. grhāmahi ; iş : ágrahīt ; ágrahīşţa. rr. grahīşyáti (B.); co. ágrahīsyat (B.), ágrahaisyat (B.). Ps. grhyáte; PP. grhītá. GD. grhītvā, -grhya. INF. gráhītavái (B.). gráhītos (B.). cs. grāháyati (B.). Ds. jíghrksati, -te (B.).

बाजा ghas eat: PF. jaghása, jaghása; op. jakṣīyāt; PT. jakṣiváms (AV.). Ao. root: ághas (2. 3. s.), ághat (3. s., B.); ághastām (8. du., B.); ághasta (2. pl., B.), ákṣan; sB. ghásas, ghásat; rpv. ghástām (3. du.); s: ághās (2. s.); red.: ájīghasat. pp. -gdha (TS.). Ds. jíghatsati.

a ghuş sound, I.: pr. ghósati, ghósate; sb. ghósat; ghósan; Tr. ghósant. pr. jughósa (B.). ps. Ao. ghósi. GD. -ghúsya. cs. ghosáyati.

رمجر caks sce, II.: PR. cákse (= cáks-se), cáste; cáksathe; cáksate; P. cáksí (= cáks-si); IPF. caksur. I. Ā.: PR. cáksate (3. s.); 1PF. cáksata (3. s.). PF. cacáksa; cacaksé (B.). PPF. ácacaksam. GDV. cáksya. GD. -cáksya. INF. -cakşe, cakşase; -cakşi. cs. cakşayati.

car move, I. P.: PR. cárati; SB. cárāņi; cárāva, cárātas; cáran; cáratai (AV.); INJ. cárat; op. cáret; IPV. cára, cáratu; cárata, cárantu; pr. cárant. IPF. ácarat. PF. cacara; cerimá, cerúr. Ao. red. : ácīcarat; s: ácārsam (B.); is: ácārişam; inj. cárīt. fr. carişyámi. PS. caryáte (B.); PP. caritá; GDV. -carénya. GD. caritvá (B.); -cárya (B.). INF. caráse, cáritave, carádhyai; cáritavái (B.); cáritum (B.); cáritos (B.). cs. cāráyati, -te (B.). Ds. cicarșati (B.), cicarișati (B.). INT. carcarīti; PT. carcuryámāna.

cāy note, I. : pr. cayati (B.) ; pr. cayamana. per. pr. -cayam cakrur (B.). Ao. iș: ácāyişam. Ps. cāyyáte. GD.

جرمت cāyitvā; -cāyya.

1. ci gather, V.: PR. cinóti; cinvánti; cinuté; sB. cinávariat; or. cinuyama; rev. cinuhí, cinótu; cinvántu; Digitized By Siddhanta eGangotri Gyaan Kosha cinuşvá; pr. cinvánt; cinvāná. I.: pr. cayase, cáyate; cáyadhve; inj. cáyat; op. cáyema. pr. cikáya; cikyé; cikyiré. Ao. root: ácet; ipv. citána, ciyántu; s: ácaişam (B.); iş: cáyiṣṭam. fr. ceṣyáti, -te (B.). ps. cīyáte (B.); pp. citá. gd. citvá (B.). inf. cétum (B.); cétavái (B.). ds. cíkīṣate (B.).

त्र से १

ci note, III.: PR. cikéşi (AV.); IPV. cikīhí (AV.), ciketu (TS.); Ā. (3. s.) cikitām (AV.); PT. cíkyat. IPF. áciket; ácikayur (B.). PF. cikáya; cikyátur; cikyúr; Ā. 2. du. cikéthe (for cikyáthe). Ao. root: ácet; Ā. ácidhvam. PP. citá. DS. cíkīsate.

वना,

cit perceive, I.: pr. cétati; cétathas; cétatha; Ā. cétate; cétante; inj. cétat; ipv. cétatām; pr. cétant; ipf. ácetat. II. Ā.: pr. cité (3. s.). pf. cikéta; cikitúr; Ā. cikité; cikitré and cikitriré; sb. cikitas, cíketati and cíketat; cíketathas; ipv. cikiddhí; pr. cikitváms; cikitāná; ppf. ciketam; áciketat. Ao. root: ácet; pr. cítāna; ps.:áceti; s: ácait. inf. citáye. cs. cetáyati, -te and citáyati, -te; sb. cetáyāni, cetáyātai (TS.); op. citáyema. ds. inj. cíkitsat. int. cékite (3. s.); sb. cékitat; pr. cékitat.

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cud impel, I.: pr. códāmi; códate; inj. códat; ipv. códa, códata; códasva, códethām. cs. sp. codáyāsi, codáyāt; codáyāse, codáyāte; pp. coditá.

लंगा

cyu move, I.: pr. cyávate; inj. cyávam; cyávanta; ipv. cyávasva; cyávethām; cyávadhvam. pr. cicyusé, cucyuvé (3. s.); inj.cucyavat; op.cucyuvīmáhi, cucyavīráta. ppr. ácucyavat, ácucyavīt; ácucyavītana, ácucyavur. Ao. s: cyoṣṭhās. fr. cyoṣyate (B.). pp. cyutá. cs. cyāváyati, -te.

المرا

chad or chand seem, II.: pr. chántsi. pr. cachánda; op. cachadyát. Ao. s: áchān; áchānta (=áchānt-s-ta), áchāntsur; sb. chántsat. cs. chadáyati; chandáyase; INJ. chadáyat; sb. chadáyātha; chandáyāte; IPF. áchadayan.

chid cut off, VII.: PR. chinádmi, chinátti; rpv. chindhí

Digitized By Siddhanta eGangotri Gyaan Kosha (=chinddhi), chináttu; chintám (=chinttám). rf. cichéda; cichidé (B.). Ao. root: chedma; a: áchidat; áchidan; s: áchaitsīt (B.); inj. chitthás. rf. chetsyáti, -te (B.). rs. chidyáte; rf. chidyámāna; Ao. áchedi; rf. chinná. gd. -chídya; chittvá (B.). inf. chéttavái (B.); chéttum (B.). ds. cichitsati, -te (B.).

jan generate, I.: pr. jánati; sb. jánāt; inj. jánat; ipv. jánatu; pr. jánant; jánamāna. ipp. ájanat; jánata (8. s.); ájananta. pp. jajána; jajñátur; jajñúr and jajanúr; Ā. jajñiṣé, jajñé; jajñiré; pr. jajñāná. Ao. root: ájani (1. s.); red.: ájījanat, ájījanan; inj. jījanam; jījananta; iṣ: jániṣṭām (8. du.); Ā. ájaniṣṭhās, ájaniṣṭa; op. janiṣīyá, janiṣīṣṭá. pr. janiṣyáti, -te; janitá (B.); co. ájaniṣyata (B.). ps.: Ao. ájani; jáni, jáni. gdv. jántva and jánitva. gd. janitví. inp. jánitos. cs. janáyati, -te; sb. janáyās; op. janáyes; ipv. janáya, janáyatu; janáyatam; janáyata. ds. jíjaniṣate (B.).

jambh chew: Ao. red.: ájījabham; iș: sb. jámbhisat.

PP. jabdhá. cs.: IPV. jambháya; jambháyatam; PT. jambháyant. INT. jañjabhyáte (B.); PT. jáñjabhāna.

jas be exhausted, I.: pr. pr. jásamāna; IV.: ipv. jásyata.

pr. jajása; ipv. jajastám. Ao. red.: ájījasata (3. s., B.).

cs. jāsáyati (B.).

jā be born, IV. Ā.: pr. jáyate; inj. jáyata; op. jáyemahi;

ıpf. ájāyathās, ájāyata; ájāyanta. pp. jātá.

1. ji conquer, I.: jáyati, -te; sb. jáyāsi, jáyās, jáyāti; jáyāva, jáyātha; Ā. jáyātai (AV.); inj. jáyat; op. jáyema; ipv. jáyatu; Ā. jáyantām; pr. jáyant. ipp. ájayat. II. P.: pr. jéşi. pp. jigétha, jigáya; jigyáthur; jigyúr; Ā. jigyé; pp. jigīváms; jigiváms (B.); ao. root: inj. jés; ipv. jitám; s: ájaiṣam, 8. ájais (= ájais-t); ájaiṣma; sb. jéṣas, jéṣat; jéṣāma; inj. jéṣam (VS.), jés; jéṣma, jáiṣur (AV.). pr. jeṣyáti; pr. jeṣyánt. pp. jitá; gdv. jétva. gd. jitvā (B.); -jítya. inf. jiṣé; jétave (B.); jétum (B.). cs. jāpáyati (B.); ájījapata

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Digitized By Siddhanta eGangotri Gyaan Kosha; Pr. jígī-(VS.) and ájījipata (TS.). Ds. jigīṣati, -te; Pr. jígīsamāna.

2. ji quicken, V.: pr. jinósi; jinvé. 195. ájinot (B.).

jinv quicken (=V. ji-nu+a), I.: pr. jinvasi, jinvati; jinvathas; jinvatha, jinvanti; Ā. jinvate; ipv. jinva, jinvatu; jinvatam; jinvata; pr. jinvant. ipp. ájinvat; ájinvatam. pp. jijinváthur. pr. jinvişyáti (B.). pp. jinvitá. jiv live, I. P.: pr. jivati; sp. jívāni, jívās, jívāti and jívāt; jívātha, jívān; op. jívema; ipv. jíva, jívatu; jívatām; jívata, jívantu; pr. jívant. pp. jijíva (B.). Ao. root: pro. jīvyásam; is: inj. jívīt. pr. jīvişyáti (B.). ps. jivyáte (B.); pp. jīvitá. gdv. jīvaníya. gd. jīvitvá (B.). inf. jīváse; jívitavái, jīvátave (rs. vs.); jívitum (B.). cs. jīváyati. ds. jíjīvişati (B.); jújyūṣati (B.);

PP. jijyūsitá (B.).

juş enjoy, VI.: pr. juşáte; op. juşéta; juşérata; pr. juşámāņa; ipr. ájuşat; ájuşata. pr. jujósa; jujuşé; sb. jújosati, jújosat; jújosatha, jújosan; Ā. jújosate; ipv. jujustana; pr. jujusváms; jujusāņá. prr. ájujosam. Ao. root: ájusran; sb. jósati, jósat; Ā. jósase; pr. jusāņá; is: sb. jósisat. pp. justá gladdened and jústa welcome. gd. justvi. cs. josáyate; sb. josáyāse.

jū speed, IX. P.: pr. junáti; junánti; sb. junás. I. Ā.: pr. jávate. pr. jūjuvúr; sb. jūjuvat (= jūjavat); pr. jū-

juváms; jūjuvāná. pp. jūtá. inf. javáse.

Torzer jūrv consume, I. P.: pr. jūrvati; sb. jūrvās; ipv. jūrva;

jr sing, I. Ā.: pr. járate; ss. járāte; op. járeta; ipv. járasva, járatām; pr. járamāna. inf. jarádhyai.

jr, jur waste away, I. P.: pr. járati; 1pv. járatam; pr. járant. VI. P.: pr. juránt. IV. P.: pr. jíryati, júryati; pr. júryant; 1pp. ájūryan. pp. jajára; pr. jujurváms. Ao. iș: jārişur. pp. jīrņá, jūrņá. cs. jaráyati, -te; pr. jaráyant and jāráyant.

jānīté; jānáte; sa. jānáti; jānīmás, jānīthá, jānánti; jānāté; jānáte; sa. jānáma; jānámahai; op. jānīthás;

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ıpv. jānīhí, jānītát, jānātu; jānītá, jānántu; jānīdhvám, jānátām; pr. jānánt; jānāná. 1pp. ájānām, ájānāt; ájānan; Ā. 3. pl. ájānata. pp. jajūáu; jajūé; pr. jajniváms and jāniváms. Ao. root: op. jñeyás (Gk. γνοίης); s: ájñāsam (B.); ájñāsthās; INJ. jñeṣam; sis: ájñāsisam. fr. jñāsyáti, -te (B.); jñātā (B.). PS. jñāyáte; AO. ájñāyi; PP. jñātá; GDV. jñeya (B.). GD. jñātvá (B.), -jñáya (B.). INF. jñátum (B.), jñátos (B.). cs. jnapáyati; Ao. ájijnipat (TS.); Ps. jnapyáte (B.); PP. jñaptá (B.); jñāpáyati (B.). Ds. jíjñāsate.

jyā overpower, IX.: pr. jināti; op. jinīyāt; pr. jinānt. 🛩 🚉 વTV. Ā.: pr. jíyate. pr. jijyáu (B.). Ao. siş: ájyāsişam (B.). Fr. jyāsyáti, -te (B.). Ps. jīyáte; Pr. jītá. Ds.

jíjyāsati.

jval flame, I. P.: pr. jválati (B.). pr. jajvála (B.). Ao. ajvālīt (B.). Fr. jvalisyáti (B.). Pr. jvalitá (B.). cs. jvaláyati (B.).

? tams shake: Pf. tatasré. Pff. átatamsatam. Ao. a: átasat. cs. tamsáyati, -te; INF. tamsayádhyai. INT. SB. tantas-

áite; gdv. -tantasáyya.

taks fashion, I. P.: pr. táksati; sb. táksama; inj. táksat; IPV. táksatam; táksata, táksantu; PT. táksant. IPF. átaksat. II. P.: pr. tāsti (B.), táksati (3. pl.); ipv. tāļhi. IPF. átaksma, átasta. V. P.: PR. taksnuvanti (B.). PF. tatákşa (takşáthur, takşúr) ; tatakşé. Ao. is : átakşişur. PP. tastá.

tan stretch, VIII.: PR. tanóti; tanmási, tanvánti; tanuté; sB. tanávāvahai; INJ. tanuthás; IPV. tanú, tanuhí, tanótu; A. tanuşvá; tanudhvám; pr. tanvánt; tanväná. IPF. átanuta; átanvata. PF. tatántha, tatána and tātāna; Ā. 1. tatané, 3. tatné and taté (√tā); tatniré and teniré: sp. tatánat; tatánama, tatánan; INJ. tatánanta; or. tatanyúr; .rr. tatanváms. Ao. root: átan; Ā. 2. átathās, 3. átata; átnata (3. pl.); a: átanat; INJ. tanat; s: átān and átāmsīt; átasi (B.); átamsmahi (B.); is: átānīt. rr. tamsyáte (B.). rs. tāyáte;

Ao. átāyi (B.). PP. tatá. GD. tatvá (B.), tatváya (VS.),

-tátya (B.). INF. tántum (B.).

tap heat, I.: pr. tápati, -te; sb. tápāti; inj. tápat; ipv. tápatu; pr. tápant. ipp. átapat. IV. P.: pr. tápyati (B.). pp. 1. tatápa. 3. tatápa; tepé; sb. tatápate; pr. tepāná. Ao. root: pr. tapāná; red.: átītipe (3. s.); sb. tītipāsi; s: átāpsīt; átapthās; inj. tāpsīt; tāptam. pr. tapsyáti (B.). ps. tapyáte; Ao. átāpi; pp. taptá. gd. taptvá (B.), -tápya. inf. táptos (B.). cs. tāpáyati, -te (AV.); ps. tāpyáte (B.).

tam faint, IV. P.: pr. támyati (B.). pr. tatáma (B.). Ao. a: Inj. tamát. pp. tāntá (B.). Inf. támitos (B.). tam-

áyati (B.).

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tij be sharp, I. Ā.: pr. téjate; pr. téjamāna. pr. ipv. titigdhí (B.). pp. tiktá. ps. títikṣate. int. tétikte.

tu be strong, II. P.: pr. távīti. pr. tūtáva. ppr. tūtos,

tūtot. INT. Pr. távītvat (= távītuat).

tuj urge, VII.: pr. tuñjánti; tuñjáte (8. pl.); pr. tuñjāná. VI.: pr. tujéte; pr. tujánt. pr. op. tutujyát; pr. tujaná and tútujāna. ps. tujyáte. Inf. tujáse, tujáye, -túje. cs. pr. tujáyant.

tud thrust, VI.: PR. tudáti; IPV. tudá; tudántu; PT.

tudánt. : ipr. tudát. pr. tutóda. pp. tunná.

tur (= tr) pass, VI.: pr. turáti, -te; IV. P.: ipv. túrya; II. P.: op. turyáma. pr. op. tuturyát; tuturyáma. pp. tūrtá (B.). gp. -túrya. inf. turváne. cs. turáyate. ps. tūtūrṣati.

trd split, VII.: pr. trnádmi, trnátti; trntte (B.); ipp. átrnat; átrndan. pr. tatárditha, tatárda; pr. tatrdāná. Ao. root: ss. tárdas. pp. trnná (VS.). gd. -tŕdya. inp. -tŕdas.

trp be pleased, V. P.: pr. trpnóti; sb. trpnávas; ipv. trpnuhí; trpnutám; trpnutá; VI. P.: pr. trmpáti; ipv. trmpá; IV.: pr. trpnáti. pr. tatrpúr; pr. tatrpaná. Ao. root: prc. trpnásma; a: átrpat; pr. trpánt; red.: átītrpas; átītrpāma. co. átarpsyat (B.). pp. trptá. cs. tarpáyati, -te; ds. títarpayisati. ds. títrpsati; sb. títrpsāt.

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tra be thirsty, IV.: PR. tfayati, -te; Pr. tfayant. PF. tatraúr; pr. tātrsāņá and tatrsāņá. Ao. root: pr. trsāņá; a: tṛṣát; red.: átītṛṣāma; ɪnj. tītṛṣas. PP. tṛṣitá. cs. tarsáyati (B.).

; - - trh crush, VII. P. : PR. trnédhi; trmhánti; 12v. trnédhu; se. trnáhān (AV.); pr. trmhánt. pr. tatárha. Ao. a: átrham. Ps. trhyáte; PP. trlhá, trdhá. GD. trdhvá.

tr cross, I.: PR. tárati, -te; SB. tárāthas; INJ. tárat; OP. رَحَرُ táret; IPV. tára; PT. tárant. IPF. átarat. VI.: PR. tiráti, -te; ss. tiráti; mj. tiránta; op. tiréta, -tana (2. pl.); mv. tirá; tiráta, tirántu; tirádhvam; pr. tiránt. 1PF. átirat. III.: pr. titrat. VIII. A.: tarute. pr. tatara; titirur; PT. tatarus- (weak stem) and titirvams. Ao. red.: átitaras; is: átārīt; átārisma and átārima, átārisur; sb. tárisas, tárisat; INJ. tárīs, tárīt; op. tárisīmahi. Ps. Ao. átāri; pp. tīrņá. gd. tīrtvá. INF. -tíram, -tíre; tarádhyai; tarīṣaṇi. cs. tārayati. Ds. títīrṣati (B.). INT. tártarīti; tartūryánte; pr. táritrat.

tyaj forsake: pr. tityaja; ipv. tityagdhi. pp. tyakta (B). co. -tyájya (B.).

tras be terrified, I. P.: PR. trásati. Ao. red.: átitrasan; シープ is: trásīs (B.). pp. trastá (B.). INF. trasas. cs. trasá-

yati. Int. tätrasyáte (B.).

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rescue, IV. A.: PR. trayase; trayadhve, trayante; ıpv. tráyasva, tráyatām; tráyethām, tráyetām; tráyadhvam, tráyantām; pr. tráyamāņa. II. Ā.: IPV. trásva; trádhvam. pr. tatré. Ao. s.: átrāsmahi (B.). se. trásate; trásathe; or. trásitham. fr. trasyate (B.). PP. trātá (B.). INF. trámane. cs. gdv. trayaуаууа.

tviş be stirred, II. P.: 1PF. átvişur. VI. A.: átvişanta. PF. titvișé; PT. titvișāņá. PPF. átitvișanta. PP. tvișitá. INF. tvisé.

ार् हे tsar approach stealthily, I. P.: PR. tsárati. PF. tatsára. Ao. s.: átsār; is: átsērisam (B.). ed. -tsárya (B.). dams, das bite, I. P.: PR. dásati ; IPV. dása; PT. dásant. PF.

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Digitized By Siddhanta e Gangotri Gyaan Kosha PT. dadaśvams. PP. dasta. GD. damstva (B.). INT. PT. dandaśana.

par daks be able, I.: pr. dáksati, -te; ipv. dáksata; pr. dáksamāņa. pr. dadaksé (B.). Ao. red.: ádadaksat (B.). fr. daksisyáte (B.). gdv. daksáyya. cs. daksáyati (B.).

dagh reach to, V.: pr. op. daghnuyat (B.). Ao. root: Inj.
dhak (2. 8. s.); daghma; prc. daghyas (3. s.); Ipv.
dhaktam. fr. daghisyante (B.). Inf. -daghas (B.),

-dághos (B.).

dabh, dambh harm, I. P.: pr. dábhati; sr. dábhāti; inj.

dábhat. V. P.: pr. dabhnuvánti; ipv. dabhnuhí. pr.
dadábha, dadámbha; debhúr; inj. dadabhanta.
Ao. root: dabhúr; inj. dabhúr. pr. dabhyáte; pr.
dabdhá. gov. dábhya. inf. -dábhe; dábdhum (B.).
cs. dambháyati. pr. dipsati; sr. dipsatt;
pr. dhípsati (B.).

das, dās lay waste, IV. P.: pr. dásyati; op. dásyet. I. P.: pr. dásati; sb. dásāt; inj. dásat; pr. dásant. pr. pr. dadasváms. Ao. a: inj. dasat; pr. dásamāna; is: dásīt. pp. dastá (B.). cs. dasáyate; dāsáyati.

dah burn, I. P.: pr. dáhati; ss. dáhāti. II. P.: pr. dhákṣi. pr. dadáha (B.). Ao. s.: ádhākṣīt; ádhāk (3. s.); inj. dhák (3. s.); pr. dhákṣant and dákṣant. pr. dhakṣyáti; pr. dhakṣyánt. ps. dahyáte; pp. dagdhá. gd. dagdhvá (B.); -dáhya (B.). inf. -dáhas (B.), dágdhos (B.), dágdhum (B.). ds. dhíkṣate (B.).

1. dā give, III.: PR. dádāti; dátte; SB. dádas, dádat; dádan; dádātai (AV.), dádāmahe; INJ. dadās, dadāt; OP. dadyát; dadīmáhi, dadīrán; IPV. daddhi, dehi, dattát, dádātu; dattám, dattám; dattá and dádāta, dádātana, dádatu; Ā. datsvá; Pr. dádat; dádāna; IPF. ádadām, adadās, ádadāt; ádattam; ádadāta, ádattana, ádadur; Ā. ádatta. I.: dadati; dadate; INJ. dadat; IPV. dadatām (3. s.); IPF. ádadat; ådadanta. PF. dadátha, dadáu; dadáthur, dadátur; dadá, dadúr; Ā. dadé, dadáthe, dadriré; PT. dadváms, dadiváms (AV.), dadā-

váms (AV.); dadāná. Ao. root: ádās, ádāt, dat; ádāma, ádur, dúr. Ā. ádi, ádithās (B.), ádita (B.); ádimahi (TS.) and ádīmahi (VS.); sp. dás, dáti, dát; inj. dúr; or. deyām; 1rv. dấtu; dātám, dātám; dātá; dīṣvá (VS.); a: ádat. s.: ádişi; sB. dásat, dásathas; INJ.. deșma (VS.); iș: ádadișța (SV.). fr. dāsyáti; -te (B.); dadisyé (K.); datá (B.). rs. dīyáte; rr. dadyámana; Ao. dáyi; pp. -dāta, dattá, -tta. gdv. déya. gd. dattyá, dattváya; -dáya, -dadya (AV.). INF. -dái, dátave, dátavái, dámane, dāváne; -dám (B.), dátum; dátos. cs. dāpáyati. Ds. PT. dítsant, dídāsant.

2. dā divide, II. P.: pr. dáti; dánti; pp. dántu. VI. P.: PR. dyámi, dyáti; dyámasi; IPV. dyátu; dyátām; IV.: IPF. dáyanta. PF. dadiré (B.). Ao. root : ádimahi (B.), adīmahi (VS., K.); s: or. disīyá. rs. dīyáte; rr. diná; -tta (B.). GD. -daya.

रिकारी. dā bind, VI. P.: PR. dyáti; PF. ádyas. PS. Ao. dáyi;

PP. ditá. dāś make offering, I. P. : pr. dáśati; sp. dáśāt; op. dáśema; 1011 IPF. ádāsat. II. P.: pr. dásti; pr. dásat. V. P.: pr. dāśnóti. pr. dadāśa. sp. dadāśas, dadāśati and dádāśat; rr. dadāśvāms, dāśvāms, dāśivāms (SV.). cs. ádāśayat (B.).

diś point, VI.: PR. diśami. 1PV. diśatu; PT. diśant; diśa-ਾ māna. PF. didéśa; sB. dídeśati; rPV. dididdhí, dídestu; didistana. PPF. didista (3. s. A.). Ao. root: ádista; s.: ádikṣi; sa: ádikṣat (B.). PP. diṣṭá. GD. -diśya. INF. -dise. INT. dédisti; IPF. dedisam; ádedista; dediáváte.

7 जातीh smear, II. : PR. dégdhi ; dihánti ; SB. déhat ; PT. dihāná. IPF. ádihan. Ao. s. : ádhikşur (B.). PP. digdhá.

1. dī fly, IV.: PR. diyati; -te; INJ. diyat; IPV. diya. IPF. ádīyam. INT. INF. dédīvitavái.

2. dī, dīdī shine: PR. dīdyati (3. pl.); SB. dīdayat; IPV. didīhi and dīdihi; pr. didyat; didyana. IPF. CC-0. Prof. Satya Vrat Shastri Collection.

ádīdes, ádīdet. pr. didéthe, dīdáya; dīdiyúr; sa. dīdáyasi and dīdáyas, dīdáyati and dīdáyat. pr. dīdiváms.

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dīkş be consecrated, I. Ā.: pr. díkṣate (B.). pr. didīkṣé and didīkṣúr (B.). Ao. red.: ádidīkṣas (B.); iṣ: ádīkṣiṣṭa (B.). pr. dīkṣiṣyáte (B.). pr. dīkṣitá. qp. dīkṣitvá (B.). cs. dīkṣáyati (B.). ps. didīkṣiṣate (B.).

न ्न dīp shine, IV. Ā.: PR. dīpyate. Ao. red.: ádidīpat; ádī-

dipat (B.); INJ. didīpas. cs. dīpáyati.

PP. dyūtá. GD. dívyati; dīvyate (B.). PF. didéva.

du, dū burn, V. P.: pr. dunoti; dunvánti; pr. dunvánt.

AO. iș: sB. dávișăni (or from du go?). PP. dūná.

duș spoil, IV. P.: pr. dușyati (B.). Ao. red.: ádūdușat; a: dușát (B.); iș: doșișțam (B.). cs. dūșáyati; fr.

dűsayisyámi.

duh milk, II. P.: PR. dógdhi; duhánti; A. dugdhé; duháte and duhaté, duhrate and duhré: sp. dóhat: dóhate: op. duhīyát, duhīyán; IPV. 3. du. dugdhám; Ā. 3. s. duhám; 3. du. duhāthām; 3. pl. duhrám (AV.) and duhrátām (AV.); pr. duhánt; dúghāna, dúhāna, and duhāná; 1PF. ádhok; duhúr; áduhan (B.) and áduhran (AV.). I. A.: PR. dóhate. VI.: IFF. áduhat (TS.). PF. dudóha, dudóhitha; duduhúr; Ā. duduhé; duduhré and duduhriré; pr. duduhāná. Ao. s: ádhukṣata (3. pl.); INJ. dhukṣata (3. pl.); op. dhukṣīmáhi; sa: ádhukṣas, áduksat and ádhuksat; ádhuksan, duksán and dhukşán; A. ádhukşata, dukşata and dhukşata; INJ. dukṣas; Ā. 8. dukṣata and dhúkṣata; pl. dhukṣanta; IPV. dhuksásva. Ps. duhyáte; Pr. duhyámana; PP. dugdhá. gp. dugdhvá (B.). INF. duhádhyai; doháse; dógdhos (B.). cs. doháyati (B.). ps. dúduksati.

1. dr pierce, II. P.: pr. dársi. IX. P.: op. drnīyāt (B.). pr. dadāra; pr. dadrvāms. Ao. root: ádar; s: sb. dársasi, dársat; Ā. dársate; op. darsīstá. ps. dīryāte (B.); ps. dīrņā (B.). pro dīrya (B.) astronomerati; dārayati

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(B.). INT. dárdarīmi, dárdarīti; sp. dárdirat; IPV. dardrhí and dādrhí, dardartu; pr. dárdrat; dáridrat (TS.); IPF. ádardar, dardar (2. 8. s.); ádardrtam; ádardirur.

2. dr heed: Ao. ádrthās (B.); s: drdhvam (B.). rs. dri-

yáte (B.). gp. -dŕtya.

drapsyáti (B.) and drapisyáti (B.). PP. drptá and drapitá.

dadráre; PF. dadáráa; Ā. dadrksé, dádráe; dádráre, dadrárire (TS.); IPV. (8. pl. Ā.) dadrárām (AV.); PT. dadráváma; dádráāna. Ao. root: ádaráam (B.); ádaráma (TS.), ádráma (B.), ádaráur (B.); Ā. 3. pl. ádráran, ádráram; ss. dáráati, dáráathas, dáráan; INJ. dáráam; PT. dráāná and dráāna; a: ádráan; INJ. dráan; op. dráéyam; s: ádrāk (B.) and ádrāksīt (B.); Ā. ádrkṣata (3. pl.); ss. drásase; sa: dræsam (K.); red. ádīdráat (B.). FT. drakṣyáti (B.). Ps. dráyáte; Ao. ádarái and dárái; PP. drṣtá; gDV. dráénya. gd. drṣtvá, drṣtváya, -dráya. INF. dráé, drááye; dráṣtum. cs. daráayati. Ds. dídræsase.

drh make firm, I. P.: IPV. drmha; drmhata; IPF. ádrmhat., VI. Ā.: PR. drmhéthe; IPV. drmhántām; PT. drmhánt. IPF. drmháta (8. s.). IV.: IPV. drhya; drhyasva. PF. PT. dādrhāna. PPF. ádadrhanta. Ao. is: ádrmhīs,

ádrmhīt. Pr. drdhá. cs. drmháyati.

Ā. didyuté; pr. dyótate. pr. didyóta; didyutúr; Ā. didyuté; pr. didyutāná. Ao. root: pr. dyutánt; dyútāna and dyutāná; a: ádyutat (B.); red.: ádidyutat; inj. didyutas; s.: ádyaut. fr. dyotisyáti (B.). pr. dyuttá. gd. -dyutya (B.). os. dyutáyati (shine), dyotáyati (illumine). int. dávidyutati (B. pl.); sb. dávidyutat; pr. dávidyutat; ipr. dávidyot.

Ao. s: sB. drāsat. cs. drāpáyati (B.); ps. didrāpayişati

(B.). INT. PT. dáridrat.

2. drā zleep, II. P.: rr. drāti (B.).

rr. drāsyáti (B.). rr. drāná.

dru run, I. P.: drávati. pr. dudráva (B.); ss. dudrávat. ppr. ádudrot. Ao. red.: ádudruvat (B.). fr. drosyáti (B.). pp. drutá (B.). gd. drutvá (B.); -drútya (B.). cs. draváyati (flows); dráváyati. int. pf. dodráva.

druh be hostile, IV. P.: pr. drúhyati (B.). pr. 1. dudróha,
2. dudróhitha. Ao. a: druhás; inj. druhás; druhán;
sa: ádrukṣas (B.). pr. dhrokṣyáti. pr. drugdhá. go.
-drúhya. inf. drógdhavái. ps. dúdrukṣat.

dvis hale, II.: pr. dvésti; dvismás; sp. dvésat; dvésama; Ā. dvésate; ipv. dvéstu; pr. dvisánt. pr. didvésa (B.). Ao. sa: inj. dviksát; Ā. dviksata (3. s.). pp. dvistá. GDv. dvésya, -dvisenya. inf. dvéstos (B.).

dhan run: PF. ss. dadhánat; or. dadhanyúr; PT. dadhanváms. cs. dhanáyan; Ā. dhanáyante; dhanáyanta.

dhanv run, I. P.: PR. dhanvati; SB. dhanvati; IPV. dhanva. PF. dadhanve; dadhanviré. Ao. is: adhanvisur.

dham, dhmā, blow, I. P.: PR. dhámati; PT. dhámant.

IPF. ádhamat. PS. dhamyáte; dhmāyáte (B.); PP.

dhamitá and dhmātá. GD. dhmāya (B.).

1. dhā put, III.: PR. dádhāmi, dádhāsi, dádhāti; dhatthás; dadhmási and dadhmás, dhattá, dádhati; Ā. dadhé, dhatsé, dhatté; dadháthe, dadháte; dádhate; se. dádhāni, dádhas, dádhat; dádhathas; dádhāma, dádhan; Ā. dádhase, dádhate; dádhāvahai; op. dádhīta and dadhītá; dadhīmáhi; Irv. dhehí and dhattát, dádhātu; dhattám, dhattám; dhattá and dhattána, dádhatu; Ā. dhatsvá; dádhatām. Pr. dádhat; dádhāna. Ipp. ádadhām, ádadhās, ádadhāt; ádhattam; ádhatta, ádadhur; Ā. ádhatthās, ádhatta. Pp. dadhátha, dadháu; dadhátur; dadhimá, dadhúr; Ā. dadhisé, dadhé; dadháthe, dadháte; dadhidhvé, dadhiré and dadhró; Irv. dadhisvá; dadhidhvám. Ao. root: ádhām, dhás, ádhāt and dhát; dhātam, ádhātām;

ádhur; Ā. ádhithās, ádhita; ádhītām; ádhīmahi; sb. dhás, dháti and dhát; dháma; dhéthe, dháithe; dhámahe; inj. dhám; dhúr; Ā. dhīmahi; op. dheyám; dheyúr; ipv. dhátu; dhātam; dháta, dhātana, and dhetana, dhántu; Ā. dhiṣvá; a: ádhat (SV.), dhát; s: ádhiṣi (B.); ádhiṣata (B.); sb. dhásathas; dhásatha; inj. dhāsur; op. dhiṣīyá (B.), dheṣīyá (MS.). fr. dhāsyati, -te (B.); dhātá (B.). rs. dhīyáte; Ao. ádhāyi; pr. hitá, -dhita. gp. dhitvá (B.), -dháya. inf. -dhe, dhátave, dhátavái, dhiyádhyai; -dhám; dhátum (B.); dhátos. cs. dhāpáyati; sb. dhāpáyāthas. ps. dídhiṣati, -te; inj. dídhiṣanta; op. dídhiṣema; dídhiṣeya; ipv. dídhiṣantu; pr. dídhiṣāṇa; dhítsati, -te; gpv. didhiṣāyya.

dhā suck, IV. P.: pr. dháyati. Ao. root: ádhāt. pr. dhītá. gp. dhītá (B.), -dhíya (B.). INF. dhátave. cs. dhāpáyate; -ti (B.).

is: ádhāvīt (B.). cs. dhāvati, -te. PPF. ádadhāvat. Ao.

2. dhāv wash, I.: pr. dhāvati, -te. Ao. is: ádhāvista. pr. dhautá. cs. dhāvayati, -te (B.).

dhī think, III.: ps. dídhye; dīdhyāthām and dīdhīthām (AV.); ss. dídhayas; dídhayan; pr. dídhyat; dídhyāna. ipp. ádīdhet, dīdhet; ádīdhayur; A. ádīdhīta. pp. dídháya; dīdhimá, dīdhiyúr and dīdhyúr; dīdhiré. pp. dhītá. int. dedhyat (TS.).

ry. dhūnuhí and dhūnú; dhūnuté; ss. dhūnávat; ry. dhūnuhí and dhūnú; dhūnutá; Ā. dhūnuşvá; pr. dhūnvant; dhūnvāná. rpr. ádhūnot; Ā. ádhūnuthās, ádhūnuta. VI. P.: pr. dhuváti; op. dhūvét. pp. dudhuvé; op. dudhuvītá. ppp. dūdhot. Ao. root: pr. dhuvāná; s: Ā. ádhūṣata (8. pl.). pr. dhavişyáti, -te (B.). ps. dhūyáte; pp. dhūtá. gp. dhūtvá (B.), -dhúya. int. dódhavīti; pr. dódhuvat and dávidhvat; pp. davidhāva.

dhr. hold: PF. dādhártha, dādhára; dadhré, dadhriré.

Digitized By Siddhanta eGangotri Gyaan Kosha (2. 3. s.); Ao. root: Inj. dhṛthās; red.: ádīdharat; dīdhār (2. 3. s.); Inj. didharat; IPv. didhṛtám; didhṛtá. Fr. dhariṣyáte. Ps. dhriyáte; PP. dhṛtá. GD. dhṛtvá (B.), -dhṛtya (B.). INF. dhármaṇe; dhartári; dhártavái (B.). Cs. dhāráyati, -te; Fr. dhārayiṣyáti; Ps. dhāryáte (B.). INT. dárdharại; IPF. ádardhar; dādharti (B.); 3. pl. dādharti (B.); IPV. dādhartu (B.).

dhṛṣ dare, V.: PR. dhṛṣṇóti; IPV. dhṛṣṇuhí. PF. dadharṣa; dādhṛṣur. SB. dadharṣati and dadharṣat; Ā. dadhṛṣate; INJ. dadharṣīt; PT. dadhṛṣvāṃs; PPF. dadhṛṣanta.

AO. a: INJ. dhṛṣat; PT. dhṛṣant; dhṛṣamāṇa; dhṛṣāṇa (AV.); iṣ: adharṣiṣur (B.). PP. dhṛṣṭa and dhṛṣita.

GDV. -dhṛṣya. GD. -dhṛṣya (B.). INF. -dhṛṣe; -dhṛṣas.

cs. dharṣayati (B.).

dhyā think, IV. P.: PR. dhyāyati. PF. dadhyáu (B.).

Ao. sis: ádhyāsisam (B.). Per. Fr. dhyātā (B.). Pp. dhyātā (B.). GD. dhyātvā. Ds. didhyāsate (B.).

Z/<a/dhraj, dhrāj sweep, I.: pr. pr. dhrájant; dhrájamāna. IPF. ádhrajan. Ao. iș: op. dhrājiṣīyá.

dhvams scatter, I. P.: pr. dhvamsati, -te(B.). pr. dadhvasé.

Ao. a: dhvasán. pp. dhvasta (B.). cs. dhvasáyati;
dhvamsáyati, -te (B.).

dhvan sound: Ao. is: ádhvanīt. PP. dhvāntá. cs. ádhvānayat; Ao. INJ. dhvanáyīt.

dhyr injure, I. P.: pr. dhyárati (B.). Ao. s: Ā. ádhúrsata (8. pl.). INF. dhúrvane. Ds. dúdhúrsati.

nakş attain, I.: PR. nákşati, -te; INJ. nákşat; IPV. nákşasva; PT. nákşant; nákşamāṇa. IPF. ánakşan. PF. nanakşúr; nanakşé.

nad sound, I. P.: PR. nádati. cs. nadáyati. INT. nánadati (8. pl.); nānadyáte (B.); PT. nánadat.

nam bend, I.: pr. námati, -te. pr. nānáma; nemé. ppr. nanámas. Ao. red.; inj. nīnamas; s: ánān (K.); Ā. ánamsata (3. pl., B.). sr. námsai, namsante; pr. namasānā. fr. namsyáti (B.). pp. natá; gdv. nántva. gd. -nátya (B.). inf. -námam, -náme. cs. namáyati. CC-0. Prof. Satya Vrat Shastri Collection.

- INT. nánnamīti; nánnate (8. s.); pr. nánnamat; nánnamāt; nánnamāta (8. s.).
- naś be lost, IV. P.: PR. náśyati; I.: PR. náśati, -te. PF. nanáśa; neśúr (B.). Ao. red.: ánīnaśat; néśat; INJ. nínaśas; néśat. FT. naśisyáti. PP. naṣṭá. CS. nāśáyati; INF. nāśayádhyai.
- naś attain, I.: pr. naśati, -te. Ao. root: ánat (2.8.s.), nát (8.s.); ánastām; inj. nák and nát (8.s.); Ā. námái; op. naśīmáhi; s: ss. nákṣat. inf. -náśe. Ds. inakṣasi; inj. inakṣat.
- nas unite, I. A.: pr. násate; násāmahe; inj. násanta.
 Ao. root: op. nasīmāhi.
- nah bind, IV.: pr. náhyati; ppv. náhyatana (2. pl.); pr. náhyamāna. pr. nanáha. ps. pr. nahyámāna; pp. naddhá. gd. -náhya (B.).
- nāth, nādh seek aid, I. A.: PR. náthate (B.); Pr. nádhamāna. PP. nāthitá; nādhitá.
- nij wash, II. Ā.: pr. nijāná. III.: rpv. niniktá (2. pl.).

 Ao. a: ánijam; s: ánaikṣīt; inj. nikṣi. pp. niktá.

 GD. niktvá (B.), -níjya (B.). inf. -níje. cs. nejáyati (B.).

 Int. nenikté; rpv. nenigdhí.
- nind, revile, I. P.: pr. nindati; ss. nindāt; 1Pv. nindata, pr. nindimá; ninidúr. Ao. root: pr. nidāná; is: ánindişur; ss. nindisat. ps. nindyáte; pr. ninditá. ps. ss. ninitsāt.
- nī lead, I.: pr. náyati, -te; sr. náyāti, náyāt; Ā. náyāsai (AV.); inj. náyat; náyanta; ipv. náyatu; Ā. náyasva; pr. náyant; náyamāna; ipp. ánayat. II.: pr. nési (= ipv.); nethá; ipp. ánītām (3. du.). pr. ninétha, nináya; ninyáthur; ninye (B.); sr. ninīthás; op. ninīyát; ipv. ninétu. Ao. s: ánaista (2. pl.); ánesata (8. pl.); sr. nésati, nésat; nésatha; inj. naista (2. pl.); Ā. nesta (3. s.); is: ánayīt (AV.). pr. nesyáti; -te (B.); nayisyáti (B.). pr. nīyáte; pr. nītá. gd. nītvá (B.), -níya. inf. nesáni; nétavái (B.); nétum (B.), náyitum (B.); nétos (B.). ds. nínīsati (B.). int. nenīyáte.

nu praise, I.: pr. návati; návāmahe, návante; inj. návanta; pr. návant; návamāna. ipp. ánavanta. II. P.: pr. nuvánt; ipp. ánāvan. ppp. ánūnot, nūnot; ao. s: Ā. ánūṣi; ánūṣātām; ánūṣata; inj. nūṣata (8. pl.); iṣ; Ā. ánaviṣṭa. gdv. návya. int. nónavīti; nonumás and nonumási; sb. nónuvanta; ipp. návīnot; ánonavur; pp. nónāva; nónuvur.

nud push, VI.: pr. nudáti, -te; pr. nunudé; nunudré. Ao. root: inj. nutthás; iș: inj. nudișthás. fr. not-syáte (B.). pp. nuttá; nunná (SV.). inf. -núde; -nudas. inf. ánonudyanta (B.).

nrt dance, IV. P.: pr. nftyati; npv. nftya, nftyatu; pr. nftyant. Ao. root: nrtur (pr.?); a: pr. nrtámāna; is: ánartisur. pp. nrttá. cs. nartáyati.

pac cook, I.: pr. pácati, -te; sb. pácāni, pácāti, pácāt; inj. pácat; ipv. pácata, pácantu. IV. Ā.: pr. pácyate. pr. papáca; pecé. ppf. ápeciran. Ao. s: sb. pákṣat. ft. pakṣyáti, -te (B.); paktá (B.). ps. pacyáte. gd. paktvá. inf. páktave. cs. pācáyati, -te (B.).

pat fly, I. P.: pr. pátati; sb. pátāti, pátāt inj. pátat; op. pátet; ipv. pátatu; pr. pátant. ipp. ápatat. pr. papáta; petáthur, petátur; paptimá, paptúr; op. papatyát; pr. paptiváms. Ao. red.: ápaptat and ápipatat; ápaptāma, ápaptan; inj. paptas, paptat; paptan; ipv. paptata. fr. patisyáti; co. ápatisyat (B.). ps. Ao. ápāti (B.); pp. patitá. gd. patitvá, -pátya (B.). inf. páttave; pátitum (B.). cs. patáyati, -te; pātáyati. ds. pípatisati. int. pápatīti; sb. pápatan. pad go, IV.: pr. pádyate; padyati (B.); ipv. pádyasva;

pad go, IV.: pr. pádyate; padyati (B.); ipv. pádyasva; pr. pádyamāna; ipf. ápadyanta. pr. papáda; pedé (B.). Ao. root: ápadmahi, ápadran; sb. padāti, padāt; pr. padīṣṭá; red.: ápīpadāma; s: inj. patsi (1. s.), patthás. fr. patsyati (B.). ps. Ao. ápādi, pádi; pr. panná. gd. -pádya. inf. -pádas; páttum (B.), páttos (B.). cs. pādáyati, -te; ps. pādyáte (B.); ds. pípāda-

yişati (B.).

pan admire, I. A.: PR. INJ. pánanta. PF. papána (1. s.); papné. Ao. is: panista (3. s.). Ps. panyáte; PP. panitá. cs. panáyati, -te; gdv. panayáyya. INT. PT. pánipnat.

paś see, IV.: pr. páśyati, -te; sr. páśyāni, páśyāsi and páśyās, páśyāt; páśyāma, páśyān; inj. páśyat; op. páśyet; páśyeta; ipv. páśya; páśyasva; pr. páśyant; páśyamāna; ipr. ápaśyat; ápaśyanta. Cp. spáś.

- 1. pā drink, I.: pr. pibati, -te; sb. pibāsi, pibāti and pibāt; pibāva, pibāthas, pibātas; inj. pibat; ipv. pibatu; pibava; pibadhvam; pr. pibant; ipp. ápibat. III.: pr. pipīte (B.), pipate (B.); op. pipīya (B.); ipp. ápipīta (B.); ipv. pipatu (K.); pr. pipāná and pipāna (AV.). pp. papātha, papáu; papāthur, papūr; Ā. papé; papiré; op. papīyāt; pr. papivāms; papāná. Ao. root: ápām, ápās, ápāt; ápāma, ápur; sb. pās; pāthás; pānti; pr. peyās (3. s.); ipv. pāhi, pātu; pātam, pātām; pātá and pātana, pāntu; pr. pānt; s: inj. pāsta (3. s.). fr. pāsyati, -te (B.). ps. pīyate; Ao. ápāyi; pp. pītā. gd. pītvā, pītvī; -pāya. inf. pītaye, pātave, pātavai; pātos (B.); pibadhyai. cs. pāyāyati; ds. pipāyayişet (K.). ds. pipāsati; pipīṣatī; pr. pipīṣant.
- 2. pā protect, II.: rr. pámi, pási, páti; pāthás, pātás; pāthá, pāthána, pánti; ss. pát; pátas; irv. pāhí, pátu; pātám, pātám; pātá, pántu; rr. pánt; pāná; irr. ápām, ápās, ápāt; ápāma, ápur. Ao. s: ss. pásati.
- pi, pī swell, T. Ā.: PR. páyate. II. Ā.: PT. píyāna. V.: PR. pinvire; PT. pinvánt, f. pinvatí; pinvāná. PF. pīpétha, pīpáya; pipyáthur; pipyúr; pipyé (8. s.); SB. pīpáyas, pīpáyat; pīpáyata; pīpáyata; pīpáyata; pīpáyanta; INJ. pīpes; IPV. pīpihí, pīpaya; pipyatam, pipyatām; pipyata PT. pīpiváṃs; pīpyāna and pīpyāná. PPF. ápipe; ápipema, ápīpyan; ápīpayat; ápīpayanta. PP. pīná (AV.).

pinv fatten, I.: PR. pinvati, -te; INJ. pinvat; pinvanta;

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IPV. pínva; pínvatam; pínvata; A. pínvasva, pínvatām; pínvadhvam; pr. pínvant; pínvamāna; IPF.
ápinvam, ápinvas, ápinvat; ápinvatam; ápinvata,
ápinvan; Ā. 3. s. ápinvata. PF. pípinváthur. PP.
pinvitá (B.). cs. pinváyati (B.). Cp. pi swell.

piś adorn, VI.: pr. pimśáti, -te. pr. pipéśa; pipiśúr; A. pipiśé; pipiśré. Ao. root: pr. piśāná. ps. piśyáte;

PP. piştá; piśitá. INT. PT. pépiśat; pépiśāna.

piş crush, VII. P.: pr. pináşţi; piṃṣánti; inj. piṇák (2. 8. s.); ipv. pináṣṭana; pr. piṃṣánt; ipp. piṇák. VI. P.: ipp. ápīṣan (AV.). pp. pipéṣa; pipiṣś. Ao. sa: ápikṣan (B.). ps. piṣyáte (B.); pp. piṣṭá. gd. piṣṭvá (B.). inp. péṣṭavái (B.); péṣṭum (B.).

pīd press: PF. pipīdé. cs. pīdáyati.

pus thrive, IV. P.: pr. púsyati. pr. pupósa; op. pupusyás; pr. pupusváms. Ao. root: pr. pusyásam (B.); pusyásma (B.); a: op. puséyam; puséma. pp. pustá. Inf. pusyáse. cs. posáyati.

pū cleanse, IX.: pr. punāmi, punāti; punānti; punītē; punāte (AV.) and punaté; ipv. punīhí and punītāt, punātu; punītām; punītā, punītāna and punāta, punāntu; pr. punānt; punānā; ipf. ápunan. I. A.: pr. pávate; ss. pávāte; ipv. pávasva, pávatām; pávadhvam, pávantām; pr. pávamāna; ipf. ápavathās. pf. pupuvur (B.); pupuvé (B.). ppf. ápupot. Ao. is: ápāvişur; inj. paviṣṭa (3. s.). ps. pūyáte; pp. pūtá. gd. pūtví; pūtvá; -pūya (B.). inf. pavitum (B.). cs. paváyat, -te (B.), pāváyati (B.).

pṛ pass, III. P.: pr. piparṣi, piparti; pipṛthás; pipṛthá, piprati; ipv. pipṛhi and pipṛtát, pipartu; pipṛtám; pipṛtá and pipartana. Ao. red.: ápīparam, ápīparas; ápīparan; inj. piparas, piparat and pīparat; s: ss. parṣati, parṣat; ipv. parṣa; iṣ: ss. pariṣat. inf. parṣaṇi. cs.

pāráyati; ss. pāráyāti; pr. pāráyant.

pro mix, VII.: pr. prnákai; prnicánti; A. prnicé, prnkté; prnicáte (8. pl.); inj. prnák (3. s.); op. prnicítá; ipv.

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prindhí (= pringdhí), prináktu; prinktám; pr. princánt; princáná; ipr. áprinak (3. s.). III. P.: ipv. piprindhí; pipriktá. pr. papricur (B.); sb. papricasi; op. paproyám, papricyát; pr. papricaná. Ao. root: sb. páricas; op.

project; pr. prožná; s. áprak; Ā. áprka, áprkta.

pr. prováte; pr. prktá; -prgna. inf. -proe; pros.

prn fill, VI.: pr. prnáti; sb. prnáithe (du. 2.); 17v. prná; prnáta; prnásva; prnádhvam; 19f. áprnat. 18f. prná-

dhyai. Cp. pr fill.

pṛ fill, IX.: pr. pṛṇāmi, pṛṇāsi, pṛṇāti; pṛṇītás; pṛṇānti; sp. pṛṇāti, pṛṇāt; op. pṛṇīyāt; ipv. pṛṇīhí, pṛṇātu; pṛṇītám; pṛṇītá, pṛṇītána; Ā. pṛṇīṣvá; pr. pṛṇānt; ipp. ápṛṇās, ápṛṇāt. III.: pr. piparmi, piparti; piprati (8. pl.); ipv. pipartu; pipṛtâm; pipartana; ipp. ápiprata (3. s. = ápipṛta). pp. op. pupūryās; pr. papṛvāms. Ao. root: ipv. pūrdhí; prc. priyāsam (AV.); red.: ápūpuram (B.); inj. pīparat; ipv. pūpurantu; is: pūriṣṭhās (B.). ps. pūryáte (B.); pp. pūrṇá; pūrtá. inf. -puras (K.). cs. pūráyati; sp. pūráyāti.

pyā fill up, IV. Ā.: pr. pyāyase; pv. pyāyasva, pyāyatām; pyāyantām; pr. pyāyamāna. Ao. sis: op. pyāsisīmahi (AV.). pp. pyātá. cs. pyāyayati; ps. pyāyyate (B.).

prach ask, VI.: pr. prcháti, -te; ss. prchát; prchán; Ā. prchái. pr. paprácha; paprachúr (B.). Ao. s: áprākșam, áprāţ; áprākṣīt. ft. prakṣyáti (B.). ps. prchyáte; pp. prṣṭá; gdv. paprkṣéṇya. inf. -prcham,

-pŕche; prástum.

prath spread, I. Ā.: PR. práthate. PF. 2. paprátha (= paprát-tha?); Ā. paprathé and páprathe (3. s.); ss. papráthas, papráthat; papráthan; INJ. paprathanta; PT. paprathāná. Ao. root: PT. prathāná; iș: 8. s. Ā. áprathiṣṭa; práthiṣṭa. cs. pratháyati, -te.

prā fill, II. P.: pr. prási. pr. paprátha, paprá and papráu; papráthur, paprátur; paprúr; Ā. paprsé, papré; pr. paprváms. Ao. root: áprāt; ss. prás; s: 3. s. áprās.

Ps. Ao. áprāyi; PP. prātá.

Digitized By Siddhanta eGangotri Gyaan Kosha prī please, IX.: pr. prīņāti; prīņītė; pr. priņānt; prīņāná. ipf. aprīņāt. pf. pipriyė; sb. piprayas, piprayat; ipv. piprīhi; piprayasva; pr. pipriyaņa. ppf. apiprayam, apipres (B.); apiprayan. Ao. s: apraisīt (B.); sb. presat. pp. prīta. gd. prītva (B.). ds. piprīsati.

pruth snort, I.: PR. prothati; Pr. prothant; prothamana.

gp. -prúthya. INT. PT. pópruthat.

prus sprinkle, V.: pr. prusņuvanti; prusņute; sb. prusņavat. VI. P.: prusa; pr. prusant. IV. P.: pr. aprusyat (B.). IX. P.: pr. prusņant (B.). fr. pr. prosisyant. pp. prusita.

plu float, I.: pr. plávate; plávati (B.). pr. pupluvé (B.). Ao. red.: ápiplavam (B.); s: áplosta (B.). fr. plosyáti, -te (B.). pr. plutá. gp. -plūya (K.). cs. plāváyati (B.).

INT. poplüyáte (B.).

psā devour, II. P.: pr. psāti. ps. ápsīyata (B.); pp. psātá. gp. -psāya (B.).

phan spring: cs. phānáyati. INT. PT. pánīphanat.

bandh bind, IX.: pr. badhnámi; badhnīmás, badhnánti; Ā. badhnáte (8. pl.); rpv. badhāná, badhnátu; badhnátu; badhnátu; Ā. badhnītám (8. s.). rpf. ábadhnāt; ábadhnan; Ā. ábadhnīta (8. s.). ppf. babándha; bedhúr. ppf. bhantsyáti. ps. badhyáte; pp. baddhá. gd. baddhvá; baddhváya (8.); -bádhya (8.). rpf. -bádhe. cs. bandháyati (8.).

bādh oppress, I. Ā.: pr. bádhate. pr. babādhé. Ao. is: INJ. bādhiṣṭa. pp. bādhiṭá. gp. -bádhya. INF. bádhe. cs. bādháyati. ps. bíbhatsate; bíbādhiṣate (B.). INT. bābadhe (8. s.); badbadhé; pr. bábadhāna; badbadhāná.

budh wake, I. P.: pr. bódhati; ss. bódhāti; inj. bódhat; ipv. bódhatu. IV.: pr. búdhyate; op. búdhyema; ipv. búdhyasva; búdhyadhvam; pr. búdhyamāna. pr. bubudhé; ss. bubodhas, búbodhati; bubodhatha; pr. bubudhāná. Ao. root: Ā. 8. pl. ábudhran, ábudhram; ipv. bodhí (2. s.); pr. budhāná; a: inj.

budhánta; red.: ábūbudhat; s. Ā. ábhutsi; ábhutsmahi, ábhutsata; is.: ss. bódhisat. fr. bhotsyáti (B.). fs. Ao. ábodhi; pp. buddhá. gd.-budhya (B.). inf. -búdhe. cs. bodháyati; bodháyate (B.). inf. bóbudhīti (B.).

cs. bodháyati; bodháyate (B.). Int. bóbudhīti (B.). brh make big, VI. P.: pr. brháti. I.: pr. brmhati, -te (B.). pr. babárha; pr. babrhāná. Ao. is: Inj. bárhīs, bárhīt. cs. barháya. Int. ss. bárbrhat; Ipv. barbrhi.

brū say, II.: pr. brávīmi, brávīṣi, brávīti; brūmás, bruvánti; Ā. bruvé, brūṣé, brūté and bruvé; bruváte; bruváte; bruváte; sp. brávāṇi and brávā, brávasi and brávas, brávat; brávāma, brávātha (AV.), brávan; Ā. brávāvahai, brávaite; brávāmahai; op. brūyát; brūyátam; Ā. bruvītá; bruvīmáhi; ipv. brūhí and brūtát, brávītu; brūtám; brūtá and brávītana, bruvántu; pr. bruvánt; bruvāṇá. ipf. ábravam, ábravīs, ábravīt; ábrūtām; ábravīta, ábruvan.

bhaks eat: Ao. red.: ábabhaksat (B.); cs. bhaksáyati;

bhakşáyate (B.); Ps. bhakşyáte (B.).

bhaj divide, I.: pr. bhájati, -te. II. P.: pr. bháksi (= 1Pv.). pr. 2. s. babháktha (B.), 3. s. babhája; Ā. bhejé; bhejáte; bhejiré; pr. bhejāná. Ao. red.: ábībhajur (B.); s: ábhāk and ábhākṣīt; Ā. ábhakṣi; 'ábhakta; ss. bhákṣat; inj. bhák (2. 3. s.); op. bhakṣīyá, bhakṣītá; bhakṣīmáhi; pro. bhakṣīṣṭá. fr. bhakṣyáti, -te (B.). ps. bhajyáte; pp. bhaktá. gd. bhaktvá; bhaktváya; -bhajya (B.). cs. bhājáyati; ps. bhājyáte.

bhañj break, VII. P.: PR. bhanákti; IPV. bhandhí, bhanáktu; Pr. bhañjánt. IPF. ábhanas (for ábhanak, AV.).

pr. babháñja. ps. bhajyáte.

bhan speak, I.: pr. bhánati; bhánanti; inj. bhánanta. ipp. bhánanta.

bhas devour, III.: pr. bábhasti; bápsati; sp. bábhasat; bápsathas; pr. bápsat. VI. P.: pr. bhasáthas. I. P.: INJ. bhásat.

bhā shine, II. P.: bhási, bháti; bhánti; 1Pv. bhāhí; PT. f. bhátī. FT. bhāsyáti (B.).

bhiks beg, I. A.: pr. bhiksate; ınj. bhiksanta; op. bhík-

șeta; pr. bhikșamăna. pr. bibhikșé (B.).

bhid split, VII.: pr. bhinádmi, bhinátsi, bhinátti; bhindánti; ss. bhinádas, bhinádat; INJ. bhinát (2. 3. s.); op. bhindyát; nv. bhindhí, bhináttu; bhinttá; pr. bhindánt; bhindáná. rpf. bhinát (2. 8. s.); ábhinat (8. s.); ábhindan. pr. bibhéda; bibhidúr. Ao. root: ábhedam, bhét (2. 3. s.), ábhet (3. s.); ss. bhédati; inj. bhét (2. s.); Pr. bhidánt; a: op. bhidéyam; s: INJ. bhitthás. fr. bhetsyáte (B.). ps. bhidyáte (B.); Ao. ábhedi (B.); pp. bhinná. gp. bhittvá; -bhidya. INF. bhéttavái (B.); bhéttum (B.). Ds. bíbhitsati.

bhī fear, III. P.: pr. bibhéti; bibhyati; INJ. bibhés; op. bibhīyāt; IPv. bibhītá, bibhītána; PT. bíbhyat; IPF. bibhés, ábibhet. I. A.: PR. bháyate; ss. bháyate; rv. bháyatām (3. s.); rpf. ábhayanta; pr. bháyamāna. PF. bibháya (1. s.), bibháya (B. also bībhāya); bibhyátur; bibhyúr; pr. bibhīvāms; per. pr. bibhayām cakāra. Ao. root: INJ. bhés (TS.); bhema; PT. bhiyāná; red.: bībhayat; ábībhayur (Kh.); ábībhayanta; s: bhaisīs (AV.); ábhaisma, ábhaisur; pr. bhiyásāna (AV.). co. ábhesyat (B.). PP. bhītá. INF. bhiyáse. cs. bhīsayate (B.); Ao. bībhisas; bībhisathās.

1. bhuj enjoy, VII. A.: PR. bhunkté; bhunjáte and bhunjaté; sB. bhunájāmahai; PT. f. bhuñjatí. PF. bubhujé; bubhujmáhe, bubhujriré. Ao. root: sp. bhójate; INJ. bhójam; a: or. bhujéma; rpv. bhujá (TS.). ps. bhujyáte (B.). INF. bhujé; bhójase. cs. bhojáyati.

2. bhuj bend, VI. P.: INJ. bhuját; IPV. bhujá (VS.). PPF.

ábubhojīs. gp. -bhujya (B.).

bhur quiver, VI.: INJ. bhuránta; IFV. bhurántu; PT. bhurámāna. Int. járbhurīti; pr. járbhurat; járbhurāna.

bhū be, I.: PR. bhávati; bhávate (B.). PF. babhúva, babhútha and babhúvitha, babhúva; babhūváthur, babhūvátur; babhūvimá, babhūvá, babhūvúr; or. babhūyás, babhūyát; IPV. babhūtu; PT. babhūváms. Ao. root: ábhuvam, ábhūs, ábhūt; ábhūtam, ábhūtām; ábhūma, ábhūta and ábhūtana, ábhūvan; ss. bhúvāni, bhúvas, bhúvat; bhūthás, bhūtas; bhúvan; INJ. bhúvam, bhūs, bhūt; bhūma; op. bhūyás, bhūyāt; bhūyáma; PRC. bhūyásam, 8. bhūyás; bhūyásma, bhūyásta; IPV. bodhí (for bhūdhí), bhūtu; bhūtám; bhūtá and bhūtána; a: bhúvas, bhúvat; red.: ábūbhuvas. FT. bhaviṣyáti; bhavitá (B.). PP. bhūtá. GD. bhāvya and bhāvyá; bhávītva. GD. bhūtví, bhūtvá; -bhúya. INF. bhuvé, -bhuve, -bhvè; bhūṣáṇi; bhávītum (B.); bhávītos (B.). cs. bhāváyati. DS. búbhūṣati. INT. bóbhavīti.

bhr bear, I.: pr. bhárati, -te. III.: pr. bíbharmi, bíbharsi, bíbharti; bibhrthás, bibhrtás; bibhrmási and bibhrmás, bibhrthá, bíbhrati; sr. bíbharāni, bíbharat; op. bibhryát; ipv. bibhrhí, bíbhartu; bibhrtám; bibhrtá (TS.); pr. bíbhrat; ipf. ábibhar. pf. jabhártha, jabhára; jabhrúr; Ā. jabhrsé, jabhré; jabhriré; babhára (B.); Ā. babhré; pr. babhrāná; sr. jabhárat. ppf. ájabhartana. Ao. root: pro. bhriyásam; ipv. bhrtám; s: ábhārşam, 8. ábhār; ábhārştam; sr. bhársat; inj. 8. s. bhár; is: ábhārişam. fr. bharişyáti; bhartá (B.). co. ábharişyat. ps. bhriyáte; sr. bhártum; bhártave, bhártavái; bháradhyai; bhármane. Ds. búbhūrṣati (B.). int. jarbhrtás; bháribhrati (8. pl.); sr. bháribharat; pr. bháribhrat.

bhrams fall, I.: pr. inj. bhramsat. Ao. a: inj. bhrasat. pp. -bhrsta; bhrastá. cs. pr. bhrāsáyant.

bhrāj shine, I. Ā.: pr. bhrājate; pr. bhrājamāna. Ao. root: ábhrāt; pro. bhrājyāsam. ps. Ao. ábhrāji.

mamh, mah be great, I.: pr. mámhate; máhe (3. s.); op. máhema, máheta; ipv. mámhatam; pr. mámhamāna. ipr. ámamhata. pr. māmahé (1. 8.); ss. māmáhas; inj. māmahanta; ipv. māmahasva, māmahantām; pr.

māmahāná. PP. mahitá (B.). INF. mahé, maháye. cs. maháyati, -te; INJ. mamháyam; PT. maháyant; maháyamāna.

majj sink, I. P.: májjati. Ao. root: op. majjyát (B.). fr. maňksyáti, -te (B.). gp. -májjya. cs. majjáyati (B.).

math, manth stir, IX.: pr. mathnámi; mathnīté (B.); ipv. mathnītá, mathnántu; pr. mathnánt; ipf. ámathnät; I. mánthati, -te; máthati (AV.). pr. mamátha; methúr (B.); A. methiré (B.). Ao. root: sb. máthat; is: ámanthiṣṭām (3. du.); ámathiṣata (B.); inj. máthīs, máthīt. pr. manthiṣyáti (B.); mathiṣyáti, -te (B.). ps. mathyáte; pr. mathitá. gd. mathitvá (B.); -máthya

(B.). INF. mánthitavái; máthitos (B.).

mad be exhilarated, I.: pr. mádati; -te. III. P.: pr. mamatsi. II. P.: pr. mátsi (= ipv.). IV. P.: pr. mádyati
(B.). pr. mamáda; ss. mamádas, mamádat; mamádan;
ipv. mamaddhí, mamáttu; mamattána. ppr. amamadur. Ao. root: ipv. mátsva; red.: ámīmadas; Ā.
ámīmadanta; s: ámatsur; Ā. ámatta (3. s.); ámatsata
(3. pl.); ss. mátsati and mátsat; mátsatha; inj. matsata (3. pl.); iș: ámādiṣur. ps. pr. madyámāna; pp.
mattá. gdv. -mádya. inf. máditos (B.). cs. madáyati; mādáyati, -te; ss. mādáyāse, mādáyāte;
mādáyaite; mādáyādhve and mādáyādhvai; inf.
mādayádhyai; pp. maditá.

man think, IV. Ā.: PR. mányate. VIII. Ā.: PR. manvé; manmáhe, manvaté; se. manávai, manávate; inj. manvata (3. pl.); op. manvītá; ipv. Ā.: manutám (3. s.); pr. manvāná; ipp. ámanuta (3. s.); ámanvata (3. pl.). pp. mené (B.); mamnáthe, mamnáte; op. mamanyát; ipv. mamandhí. ppp. ámaman (3. s.). Ao. root: ámata; ipv. mamandhí. ppp. ámaman (3. s.). Ao. root: ámata; se. mámanmahi; se. mánāmahe, mánanta; pr. manāná; s: Ā. ámaṃsta; ámaṃsātām; ámaṃsata; se. máṃsai, máṃsase, máṃsate and máṃsatai (TS.); máṃsante; inj. máṃsthās, maṃsta and māṃsta (AV.); op. masīyá, maṃsīṣṭhás, maṃsīṣṭá; maṃsīmáhi; CC-0. Prof. Satya Vrat Shastri Collection.

- Digitized By Siddhanta eGangotri Gyaan Kosha maṃsīrata; IPV. mandhvam (B.). Fr. manişyé; maṃsyáte (B.). PP. matá. GD. -matya (B.). INF. mántave, mántayái; mántos (B.). cs. mānáyati; op. mānáyet. Ds. mímāṃsate (AV.), -ti (B.); Ao. iṣ: ámīmāṃsiṣṭhās (B.). PP. mīmāṃsitá (AV.).
- mand exhilarate, I.: pr. mándati, -te. pr. mamánda; sb. mamandat; pr. f. mamandúşī. ppr. ámamandur. Ao. root: mandúr; pr. mandāná; iş: ámandīt; ámandişur; mándiṣṭa (3. s. Ā.); ámandiṣātām (8. du. Ā.); op. mandiṣīmáhi (VS.). INF. mandádhyai. cs. mandáyati; INF. mandayádhyai.
- 1. mā measure, III.: pr. mime, mímīte; mimāte; mimīmahe, mimate; op. mimīyās, mímīyāt; ipv. mimīhí, mímātu; mimītám, mimītám; Ā. mimīşva; mímāthām; pr. mímāna. ipp. ámimīthās, ámimīta. pp. mamátur; mamúr; mamé (1. 3.); mamáte; mamiré; ao. root: ipv. māhí; māsvá; pr. mána (TS.); s: ámāsi; sb. másātai (AV.). ps. ao. ámāyi; pp. mitá; gdv. méya (AV.). gd. mitvá; -máya. inp. -mé, -mái.
- 2. mā bellow, III. P.: pr. mímāti; mimanti. pr. mimáya; ss. mīmayat. ppr. ámīmet. Inr. mátavái. Inr. pr. mémyat.
- mi fix, V. P.: pr. minómi, minóti; sb. minávāma; inj. minván; ipv. minótu. ipp. minván. pp. mimáya; mimyúr. ps. mīyáte; pr. mīyámāna; pp. mitá. gd. -mitya (B.).
- miks mix: pf. mimiksáthur, mimiksátur; mimiksé; mimiksiré. 19v. mimiksvá. cs. meksáyati (B.).
- mith alternate, I.: PR. méthāmasi; Ā. méthete. VI. P.: Pr. mithánt. PF. mimétha. PP. mithitá.
- miś mix: DS. mimikṣati; IPV. mimikṣa; mimikṣatam, mimikṣatām.
- miș wink, VI. P.: pr. mișáti; mișánti; pr. mișánt. INF. -míșas.
- mih shed water, I.: pr. méhati; pr. méhant; méghamana.

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mihé. cs. meháyati. INT. mémihat (B.).

mī damage, IX.: pr. mināmi, mināti; minīmāsi, minānti; sb. minat; mināma; inj. minīt (AV.); minan; pr. minānt; minānā. ipp. āminās, āmināt; āminanta. IV. Ā.: pr. miyase, miyate; op. mīyeta(B.). pp. mimāya; mīmaya (AV.). Ao. s: inj. meşi, meşthās, meşta. ps. mīyāte; Ao. āmāyi (B.); pp. mītā. inf. métos (B.); -miyam, -miye. int. pr. mémyāna.

mīv push, I. P.: PR. mivati; Pr. mivant. Pr. -mūta;

mīvitá (B.). GD. mívya (B.).

muc release, VI.: pr. muńcáti, -te; ss. muńcási, muńcát; ipv. muńcátu; Ā. muńcátām; pr. muńcánt; muńcámāna. ipp. ámuńcat; Ā. ámuńcata. IV. Ā.: pr. mucyase; ss. mucyātai(AV.). pp. mumucmáhe, mumucré; ss. mumucas; mumocati, mumocat, mumucat; ipv. mumugdhí, mumóktu; 2. du. mumuktám, mumócatam; mumócata; pr. mumucāná. ppp. ámumuktam. Ao. root: ámok; ámuktam; Ā. ámugdhvam; prc. mucīṣṭa; a: mucás, ámucat; ss. mucáti; mucáte; inj. mucás, mucát; ipv. mucá; Ā. mucádhvam; s: ámauk (B.); Ā. ámukṣi, ámukthās; inj. mauk (VS.); Ā. mukṣata (8. pl.); op. mukṣīya. pr. mokṣyáti, -te (B.). ps. mucyáte; Ao. ámoci; inj. móci; pp. muktá. gd. muktvá (B.); -múcya. inf. moktum (B.). ds. múmukṣati, -te; mókṣate (B.); pr. múmukṣamāṇa.

mud be merry, I. Ā.: pr. módate. pr. mumóda. Ao. root: op. mudīmáhi; iș: prc. Ā. modiṣīṣṭhās. ps. Ao. ámodi. inf. mudé. cs. modáyati, -te (B.); ps. múmodayiṣati (B.).

muş sleal, IX. P.: pr. muşnáti; pr. muşnánt; ipf. ámuşnās, ámuşnāt; ámuşnītam. I. P.: pr. moşatha. Ao. iş: inj. moşīs. pp. muşitá. gd. -múşya. inf. muşé.

muh be dazed, IV. P.: PR. múhyati. PF. mumóha (B.).
Ao. a: ámuhat (B.); red.: ámumuhat. FT. mohişyáti
(B.). PP. mugdhá; mūdhá (AV.). INF. muhé. cs.
moháyati; GD. mohayitvá.

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. cs. mūrcháyati (B.).

1. mṛ die, I.: pr. márati, márate; márāmahe; ss. márāti; márāma; Ā. márai. pr. mamára; mamrúr; pr. mamṛváms. Ao. root: ámṛta; inj. mṛthás; op. murīyá; red.: ámīmarat (B.). pr. marisyáti (AV.). ps. mriyáte; pp. mṛtá. gd. mṛtvá (B.). cs. māráyati.

2. mr crush, IX. P.: 1Pv. mrnīhi; pr. mrnánt. ps. műr-yáte (B.); pp. műrná (AV.). 1NT. 1Pv. marmartu.

mṛc *injure* : Ao. s : PRC. mṛkṣīṣṭá. PP. mṛktá. cs. marc-

áyati; ss. marcáyāt.

mṛj wipe, II.: pr. marṣṭi; mṛjanti; mṛje; mṛjmahe; ipv. marṣṭu; Ā. mṛkṣva; mṛḍḍhvam; pr. mṛjāna; ipf. mṛṣṭa (3. s. Ā.); amṛjata. VII.: op. mṛñjyat (B.); ipv. mṛṇajāni (B.); ipf. mṛñjata (3. pl.). pf. mamarja; māmṛjūr; mamṛje and māmṛje; op. māmṛjīta. Ao. sa: amṛkṣat; amṛkṣāma; Ā. amṛkṣanta; ipv. mṛkṣatam; red.: amīmṛjanta (B.); s: amārkṣīt (B.); iṣ: amārjīt (B.). fr. mrakṣyate (B.), mārkṣyate (B.); mraṣṭa (B.). ps. mṛjyate; pp. mṛṣṭa; gdv. marjya. gd. mṛṣṭa; mārjitva (B.); -mṛjya. inf. -mṛjas (B.). cs. marjayati, -te; mārjayati, -te (B.). int. marmṛjyate; marīmṛjyate (B.); ss. marmṛjat; marmṛjanta; pr. marmṛjat; marmṛjāna and marmṛjāna; marmṛjyamāna; ipf. marmṛjma, marmṛjata.

mrd be gracious, VI.: PR. mrdáti; mrdáte (B.); sb. mriáti and mriát; IPV. mriá and mrdátāt (AV.), mriátu. PF.

op. mamrdyúr. cs. mrdáyati.

mṛṇ crush, VI. P.: pr. mṛṇáti; inj. mṛṇát; ipv. mṛṇá. ipr. ámṛṇat. Ao. root: mṛṇyúr (K.); red.: ámīmṛṇan. mrd crush: Ao. prc. mṛdyásam (B.); fr. mardişyáte (B.).

PS. mrdyáte (B.); PP. mrditá. GD. -mrdya (B.). INF. márditos (B.).

mṛdh neglect, I. P.: PR. márdhati. VI.: PR. SB. mṛdhấti.
AO. root: OP. mṛdhyás; iṣ: SB. márdhiṣat; INJ. márdhīs: mardhistam. PP. mṛddhá.

mrs touch. Digitized By Sidesaffa e Gangotti Gynankesta; mamrsé (B.). Ao. sa: ámřksat; INJ. mřksas; mřksata (2. pl.). PP. mṛṣṭá. gd. -mṛśya. INF. -mṛśe. cs. marśayati (B.). INT. SB. mármráat; IND. marīmráyáte (B.).

mrs not heed, IV.: PR. mrsyate. PF. mamarsa: Ao. root: INJ. mṛṣṭhās; a: INJ. mṛṣánta; red.: INJ. mīmṛṣas; iș:

INJ. marsisthas. INF. -mrse.

med be fat, IV. P.: IPV. médyantu. VI. A.: IPV. medátam (3. s.). cs. medáyati.

myaks be situated, I. P.: IPV. myáksa. PF. mimyáksa; mimikşur; A. mimikşiré. Ao. root: ámyak; Ps. ámyaksi.

mrad crush, I.: PR. mrádate; IPV. mráda. FT. mradisyáti, -te. INF. -mrade (B.). cs. mradáyati.

mruc, mluc set, I. P.: PR. mrócati; mlócati (B.); PT. mrócant. PF. mumlóca (B.). Ao. a: ámrucat (B.). PP. mruktá (B.); mluktá. INF. mrúca.

mlā relax, IV. P.: PR. mlāyati (B.). PP. mlātá; mlāná

(B.). cs. mlāpáyati.

yaj sacrifice, I.: PR. yájati, -te; SB. yájāti, -te; OP. yájeta; IPv. yájatu; yájantām; Pr. yájant; yájamāna. IFF. áyajat; áyajanta. pr. ījé (1. 8. s.), yejé (3. s.); ījáthe ījiré; pr. ījāná. Ao. root: IPV. yáksva; red.: áyīyajat (B.); s: áyās, áyāt; s: áyākṣīt; Ā. áyaṣṭa (8. s.); se. yáksat; du. 2. yáksatas, 3. yáksatām; Ā. yáksate; inj. yất (2: s.); Ā. yákṣi (1. s.); op. yakṣīyá; sa : ipv. yakșatăm (3. du.). Fr. yakşyáte; yakşyáti (B.); yaşţá (B.). PP. istá. GD. istvá. INF. yájadhyai; yajádhyai (TS.); yástave; yástum. cs. yājáyati (B.). Ds. iyaksati, -te; se, iyakşān ; rr. iyakşant ; iyakşamāņa.

yat stretch, I.: PR. yátati, -te; SB. A. yátaite (8. du.); OP. yátema; yátemahi; nv. yátatam; Ā. yátasva; yátantām; pr. yátant; yátamāna. pr. yetiré. Ao. root: гт. yatāná and yáṭāna; iṣ: áyatiṣṭa (В.). гт. yatiṣyáte (B.). PP. yattá. GD. -yátya (B.). CS. yātáyati, -te;

Ps. yātyáte (B.).

pam stretch out, I.: pr. yáchati, -te; sr. yáchāt; op. yáchet; ipv. yácha and yáchatāt, yáchatu. ipp. áyachat; Ā. áyachathās. pp. yayántha, yayáma; yemáthur, yemátur; yemimá, yemá, yemúr; Ā. yemé (3. s.); yemáte; yemiré; pr. yemāná. Ao. root: yamam; áyamur; sr. yámas, yámati and yámat; yáman; Ā. yámase, yámate; op. yamīmáhi; pr. yamyás (3. s.); ipv. yandhí; yantam; yanta and yantana; a: op. yamet; s: áyāmsam, áyān (3. s.); Ā. áyāmsi (B.), áyamsta; áyamsata; sr. yámsat; yámsata; yámsan; Ā. yámsate; inj. Ā. yamsi; pr. yamasāná; is: yámista (8. s. Ā.). fr. yamsyáti (B.). ps. yamyáte; no. áyāmi (B.); pp. yatá; gdv. yamsénya. gd. -yátya. inf. yámitavái, yántave; yámam; yántum (B.). cs. yāmáyati; yamáyati (B.). ds. yíyamsati (B.). int. yámyamīti.

yas be heated, III. P.: 1Pv. yáyastu. IV. P.: pr. yásyati.

rr. yastá; yasitá (B.).

yā go, II. P.: pr. yāti; yānti; or. yāyām; ipv. yāhi, yātu; yātām; yātā and yātāna, yāntu; pr. yānt. ipp. áyās, áyāt; áyātam; áyāma, áyātana, áyur (B.). pp. yayātha, yayāu; yayāthur; yayā, yayūr; pr. yayivāms. Ao. s: áyāsam; áyāsur; ss. yāsat; inj. yeşam; siṣ: áyāsiṣam, áyāsīt; áyāsiṣṭām; áyāsiṣṭa, áyāsiṣur; ss. yāsiṣat; prc. Ā. yāsiṣīṣṭhās; ipv. yāsiṣṭam; yāsiṣṭa. pr. yāsati. pp. yātā. gd. yātvā (B.); -yāya (B.). inf. yātave, yātavai (B.); -yāi. cs. yāpāyati (B.).

yāc ask, I.: pr. yácati, -te. pr. yayáce (B.). Ao. iș: áyācīt; áyāciṣṭa (B.); sr. yáciṣat; Ā. yáciṣāmahe. rr. yāciṣyáte. pr. yācitá; yācitvá and yácya (B.).

INF. yācitum. cs. yācayati.

1. yu unite, VI.: pr. yuváti, -te. II. yáuti; Ā. yuté; se. yávan; ipv. yutám (3. s. Ā.); pr. yuvāná. pr. yuyuvé. per. fr. yuvitá (B.). pp. yutá. gd. -yúya. ds. yúyūṣati. int. yoyuvé; pr. yóyuvat (AV.); yóyuvāna. 2. yu senarate. III.: pr. yuyóti; se. yuyávat; inj. yuyo-

thás, yuyota; or. yuyuyatam; irv. yuyodhi, yuyotu; yuyutam and yuyotam; yuyota and yuyotana. I. P.: PR. yúchati; IPV. yúchantu; PT. yúchant. Ao. root: SB. yávanta; op. yuyát (B.); 3. du. yűyátám (B.); PRC. yūyās (8. s.); red.: INJ. yūyot; s: yóṣati and yóṣat; yóṣatas; mj. yūṣam (AV.); yáus (2. s.); yauṣṭam; yauşma, yauşta, yauşur; A. yoşthas (B.); iş: 181. yavīs. Ps. Ao. ayavi; Pp. yuta. INF. yotave, yotavai; cs. yāváyati; yaváyati. INT. PT. yóyuvat; IPF. áyoyavīt; PF. yoyāva.

yuj join, VII.: yunákti; yunjánti; yunkté; yunjáte; ss. yunájat; yunájan; Ā. yunájate (3. s.); inj. yuñjáta (8. pl.); nv. yundhí, yunáktu; yunákta, yuñjántu; Ā. yunksvá, yuntám ; 2. du. yunjátham ; yungdhvám ; pr. yunjant; yunjana; ipr. ayunak and ayunak; ayunjan; Ā. áyunjata (8. pl.). pr. yuyoja; yuyujmá; Ā. yuyujé; yuyujré; se. A. yuyójate (3. s.); pr. yuyujāná. Ao. root: Ā. áyuji, áyukthās, áyukta; áyujmahi, áyugdhvam, yújata and áyujran; ss. yójate; ını. yójam; Ā. yukta (3. s.); or. yujyāva, yujyātam; 1Pv. yuksvá; PT. yujāná; s.: áyukṣi; áyukṣātām (8. du.); áyukṣata (8. pl.). FT. yoksyáti (B.); yoksyáte; yoktá (B.)., Ps. yujyáte; Ao. áyoji; INJ. yóji; PP. yuktá. GD. yuktvá, yuktváya. INF. yujé; yóktum (B.).

yudh fight, IV.: PB. yúdhyati, -te; SB. yúdhyai. IV.: IPV. yúdhya; pr. yúdhyant; yúdhyamāna; ipr. áyudhyas, áyudhyat. I. P.: PR. yódhanti (AV.). II. P. yótsi (= IPV.). PF. yuyódha; yuyudhúr; Ā. yuyudháte (8. du.). Ao. root: sB. yódhat; IPV. yódhi; PT. yodhāná; is : áyodhīt ; se. yódhişat ; INJ. yódhīs ; IPV. yodhiştam. Fr. yotsyáti, -te (B.). PP. yuddhá. gov. yódhya, yudhénya. GD. -yuddhví. INF. yudhé, yudháye; yúdham. cs. yodháyati. Ds. yúyutsati, -te.

yup obstruct: PF. yuyopa; yuyopima. Ao. red.: áyūyupan (B.). PP. yupitá. cs. yopáyati. INT. yoyupyáte (B.).

yeş be heated, I. P.: PR. yéşati; PT. yéşant.

ramh haslen, I.: pr. rámhate; pr. rámhamāna. 1995. áramhas; Ā. áramhata (3. s.). pp. pr. rārahāņá. cs. ramháyati, -te.

raks protect, I.: pr. ráksati, -te. pr. raráksa; pr. ráraksāņá. Ao. is: áraksīt; árāksīt (B.); sp. ráksisas, ráksisat. pp. raksitá. cs. raksáyate (B.).

raj colour, IV.: IPF. árajyata. PP. raktá (B.). cs. rajáyati.

INT. rárajīti.

rad dig, I.: pr. rádati, -te; inj. rádat; ipv. ráda; rádantu; Ā. rádantām (8. pl.); pr. rádant. ipp. áradat, rádat. II. P.: rátsi (= ipv.). pp. raráda. pp. raditá.

radh, randh make subject, IV. P.: IPV. rádhya, rádhyatu.

PF. rāradhūr. Ao. root: IPV. randhi (= randdhi); a:

SB. rádhāma; INJ. rádham; red.: SB. rīradhā; INJ.

rīradhas, rīradhat; rīradhatam; rīradhata; iṣ: INJ.

rándhīs. PP. raddhá. CS. randháyati; SB. randháyāsi.

ran rejoice, I.: pr. ráṇati; inj. ráṇanta; ipv. ráṇa. IV. P.: pr. ráṇyasi, ráṇyati; ráṇyathas; ráṇyanti. pr. rāráṇa (1. s.); sb. rāráṇas, rāráṇat; raráṇatā (2. pl.). inj. rārán (8. s.); ipv. rārandhí; rāranta (2. pl.), rārántu. ppf. árāraṇur. Ao. iș: árāṇiṣur; inj. ráṇiṣṭana. Cs. ranáyati.

rap chatter, I. P.: PR. rapati; INJ. rapat; OP. rapema.

IPF. árapat. INT. rárapīti.

raps be full, I. A.: rápsate; rápsante. PF. rarapsé.

rabh, rambh grasp, I.: pr. rábhate. pr. rarabhmá; Ā. rārabhé; rebhiré; pr. rebhāņá. Ao. s: 8. s. Ā. árabdha; pr. rabhasāná. pp. rabdhá. gp. -rábhya. INF. -rábham; -rábhe. cs. rambháyati, -te (B.). ps. rípsate (B.).

ram rejoice, I. Ā.: pr. rámate. IX. P.: 1PF. áramṇās, áramṇāt. Ao. red.: árīramat; sb. rīramāma; inj. rīraman; s; Ā. áraṃsta (8. s.); áraṃsata (8. pl.); inj. raṃsthās; siṣ: inj. raṃsiṣam. pr. raṃsyáte; -ti (B.). pp. ratá (B.). gd. ratvá (B.). inf. rántos (B.). cs. raṃáyati and rāmáyati.

1. rā give, Intized By Skidhnita ekarmitās va (MT) a rarāthām (3. du.); rarīdhvam; ss. rárate; pr. rárāna. II.: pr. rási (= IPV.); raté (B.); pr. rarimá; raré (1. s.), rarisé; raráthe; pr. rarivams; raraná. Ao. root: áradhvam; IPV. rásva; s: árāsma; árāsata (3. pl.); ss. rásat; rāsan; Ā. rāsate (8. s.); op. rāsīya; ipv. Ā. rāsatām (3. s.); rāsāthām (2. du.); rāsantām (3. pl.); pp. rātá.

2. rā bark, IV. P.: PR. rāyasi; IPV. rāya; Pr. rāyant.

rāj rule, I. P.: pr. rajati. II. P.: pr. rasti; inj. rat. Ao. iș: árājișur. INF. rājáse. cs. rājáyati (B.), -te.

rādh succeed, IV. A.: 1Pv. rādhyatām; Pt. rādhyamāna. V. P.: PR. rādhnóti (B.). PF. rarádha. Ao. root: árādham (B.); ss. rādhat and rādhati; rādhāma; PRC. rādhyásam; rādhyásma; red.: árīradhat (B.); s: árātsīs; is: Inj. rādhişi (1. s.). ft. rātsyáti. ps. Ao. árādhi; pp. rāddhá; gdv. rádhya. gd. rāddhvá (B.). -rādhya (B.). INF. irádhyai. cs. rādháyati.

ri flow, IX.: PR. rināti; rinīthás; rinanti; A. rinīté; rináte; Inj. rinás; rinán; pr. rinánt; rināná. IPF. riņās, áriņāt; áriņītam; áriņīta. IV.: PR. riyate;

riyante; pr. riyamāņa.

ric leave, VII. P.: pr. rinákti; ss. rinácāva; INJ. rinák (3. s.). IPF. árinak (2. s.); rinák (3. s.). PF. riréca; riricathur; A. ririksé, riricé; riricathe; riricré; or. riricyám, riricyát; pr. ririkváms; riricāná. ppf. árirecīt. Ao. root: INJ. Ā. rikthās; IPV. riktám; s: áraik (3. s.) ; Ā. árikṣi ; red. : árīricat (B.). fr. rekṣyáte (B.). Ps. ricyáte; IPF. áricyata; Ao. áreci; PP. riktá. cs. recáyati (B.).

rip smear: PF. riripúr. PP. riptá. Cp. lip.

ribh sing, I.P.: PR. rébhati; rébhanti; PT. rébhant. IPF. rébhat. pr. rirébha. ps. ribhyáte.

riś tear, VI.: PR. riśámahe; IPV. riśántām; PT. riśánt. PP. ristá.

riș be hurt, IV. : PR. rișyati ; sB. rișyās, rișyāti and rișyāt ; op. risyet; risyema. I. P.: sB. résāt; INJ. résat. AO.

a: árişan; sp. rişāma, rişātha and rişāthana; pr. rişant and rişant; red.: INJ. rīrişas, rīrişat; rīrişata (2. pl.); OP. rīrișes; PRC. Ā. rīrișīșța and ririșīșța (3. s.). PP. ristá. Inf. risé; risás. cs. resáyati; Inf. risayádhyai. Ds. ríriksati.

rih lick, II.: PR. rédhi; rihánti; 3. pl. riháte and rihaté; pr. rihant; ríhana (VS.) and rihaná. PF. PT. ririhváms. pp. rīdhá. INT. rerihváte; pr. rérihat:

rérihāna. Cp. lih.

1. ru cry, VI. P.: PR. ruváti; INJ. ruvát; IPV. ruvá; PT. ruvánt. II. (B.) ráuti; ruvánti. pr. ruruviré (B.). Ao. is: árāvīt; árāvisur. PP. rutá. INT. róravīti; PT. róruvat; róruvāņa (B.); IPF. ároravīt.

2. ru break: Ao. is: rāvisam. pp. rutá. Int. pt. róruvat. ruc shine, I.: PR. rócate. PF. ruróca; rurucúr; rurucé (3. s.); INJ. rurucanta; op. rurucyas; pr. rurukvams; rurucāná. Ao. root: pr. rucāná; red.: árūrucat; Ā. árūrucata (8. s., B.); is: Ā. árocista (8. s.); op. rucisīyá (AV.) and rocisiyá (B.). Ps. Ao. ároci. Pp. rucitá (B.). INF. rucé. cs. rocayati; -te (B.). INT. PT. rórucana.

ruj break, I. P.: pr. rujáti. pr. rurójitha, rurója. Ao. root: INJ. rók; red.: árūrujatam (2. du.). PP. rugná.

gd. ruktvá (B.); -rújya (B.). INF. -rúje. rud weep, II. P.: pr. róditi; rudánti; sb. ródāt (Kh.); PT. rudánt. IPF. árodít (B.). Ao. a: árudat.

rodávati.

1. rudh obstruct, VII.: PR. runádhmi, runáddhi; Ä. rundhé (= runddhé); rundhate (8. pl.); ss. Å. runádhāmahai; IPV. rundhi (= runddhi); A. rundham (= runddham, 8. s.); pr. rundhāná; 1PF. A. árundhata (8. pl.). PF. ruródhitha; A. rurudhré. Ao. root: árodham; árudhma; a; árudhat; árudhan; INJ. rudhát; Pr. rudhánt; s: áraut; árautsīt (B.); Ā. árutsi (B.), áruddha (B.). Fr. rotsyáti, -te (B.). Ps. rudhyáte; PP. ruddhá. GD. -rúdhya. INF. -rúdham, rúndham (B.), -ródham (B.); róddhos (B.). ps. rúrutsate (B.).

2. rudh grow, I. P.: PR. rodhati; INJ. rodhat.

rup break, IV. P.: PR. rupyati (B.). Ao. red.: árurupat.

PP. rupitá. cs. ropáyati (B.).

ruh ascend. I.: PR. róhati, -te. PF. ruróhitha, ruróha; ruruhúr. Ao. root: Pr. rúhāņa; a: áruham, áruhas, áruhat; áruhāma, áruhan; sp. ruháva; INJ. ruham, rúhat; or. ruhéma; rv. ruhá; ruhátam; sa: ruksás, áruksat; áruksāma. Fr. roksyáti (B.). Pr. rūdhá. gd. rūdhvá, -rúhya, INF. -rúham; róhişyai. (TS.); ródhum (B.). os. roháyati; -te (B.); ropáyati (B.). Ds. rúruksati.

rej tremble, I.: PR. réjati, -te; INJ. réjat; réjanta (8. pl.); PT. réjamana; ipp. árejetam (8. du.); árejanta. cs. rejávati.

lap prate, I. P.: PR. lápati; Pr. lápant. Fr. lapisyáti (B.). PP. lapitá. cs. lāpáyati; -te (B.). INT. lálapīti.

labh take, I. A.: PR. lábhate. PF. lebhiré; PT. lebhāná. Ao. s(B.): Ā. álabdha; álapsata. Fr. lapsyáti, -te (B.). Ps. labhyáte (B.); PP. labdhá. gp. labdhyá; -lábhya (B.). cs. lambháyati, -te (B.). ps. lípsate; lípsate (B.); Ps. lipsyáte (B.).

likh scratch, VI.: PR. likháti; -te (B.). PF. lilékha (B.). Ao. red.: álīlikhat (B.); is: INJ. lékhīs. PP. likhitá.

gp. -likhya (B.).

lip smear, VI. P.: PR. limpáti. PF. lilépa, lilipúr (B.). Ao. s: álipsata (8. pl.). Ps. lipyáte (B.); PP. liptá. GD. -lipya (B.).

lih lick, II.: pr. lédhi (B.). cs. leháyati. Int. pp. lelihitá (B.). lī cling, I. Ā.: pr. láyate; npv. láyantām. pr. lilyé (B.); lilyúr; -layām cakre. Ao. s: álesta (B.). PP. līná. cs. lāpáyati (B.). INT. leláyati ; PF. leláya.

lup break, VI. P.: pr. lumpáti; op. lumpét. ps. lupyáte;

PP. luptá. GD. -lúpya. cs. lopáyati, -te (B.).

lubh desire, IV. P.: PR. lúbhyati. .Ao. red.: álūlubhat (B.). PP. lubdhá (B.). cs. lobháyati; ps. lúlobhayisati (B.).

- lū cut (B.), IX. P.: pr. lunáti. V. P.: pr. lunóti. pp. lūná.
- vakş increase (= 2. ukş): pf. vavákşitha, vavákşa; vavakşátur; vavakşúr; Ā. vavakşé; vavakşiré. ppf. vavákşat. cs. vakşáyati.
- vac speak, III. P.: pr. vívakmi, vívakti; ipv. vívaktana. pr. uváktha, uváca and vaváca; ūcimá, ūcúr; Ā. uciṣé; pr. ūcāná. Ao. root: pr. ucyásam (B.); red.: ávocat; sb. vócā, vócāsi, vócāti and vócati; vócāma; Ā. vócāvahai; inj. vócam, vócas, vócat; vócan; Ā. vóce; vócanta; op. vocéyam, vocés, vocét; vocétam; vocéma, vocéyur; Ā. vocéya; vocémahi; ipv. vocatāt, vocatu; vocatam; vocata. fr. vakṣyáti; co. ávakṣyat (B.); vaktá (B.). ps. ucyáte; Ao. ávāci; pp. uktá; gpv. vácya. gp. uktvá (B.); -úcya (B.). inf. váktave; -váce; váktum (B.); váktos (B.). cs. vācáyati (B.). ps. vívakṣati, -te (B.). inf. ívákvacīt.
- vaj be strong; cs. strengthen: pr. vājáyāmas, -masi; Ā. vājáyate; ipv. vājáya; pr. vājáyant.
- vaño move crookedly, I. P.: PR. váñoati. PF. vāvakré. Ps. vacyáte.
- vat apprehend, I.: pr. op. vátema; pr. vátant. Ao. red.: ávīvatan. cs. vätáyati.
- vad speak, I.: pr. vádati, -te; sr. vádāni, vádāsi and vádās, vádāti; vádāthas; vádāma, vádān; inj. vádat; op. vádet; Ā. vádeta; ipv. váda, vádatu; Ā. vádasva; vádadhvam; pr. vádant. ipp. ávadan; Ā. ávadanta. pp. ūdimá; ūdé (B.). Ao. root: pro. udyásam (B.); iş: ávādiṣam; ávādiṣur; Ā. ávādiran (AV.); sr. vádiṣas; inj. vádiṣur. pr. vadiṣyáti; -te (B.). pr. udyáte; pr. uditá. gr. -udya (B.). inp. váditum (B.): váditos (B.). cs. vādáyati, -te (B.); pr. vādyáte (B.). dr. vávadāti; Ā. vāvadyáte (B.).
- vadh slay, I. P.: or. vádheyam, vádhet; rrv. vádha.
 Ao. root: pro. vadhyásam; or. vadhyát (B.); is: á-

vadhişam and vádhīm, ávadhīs, ávadhīt and vádhīt; ávadhişma; ss. vádhişas; inj. vádhīs, vádhīt; vadhişṭa and vadhiṣṭana (2. pl.), vadhişur; Ā. vadhiṣṭhās;

IPv. vadhistam (2. du.).

van win, VIII.: pr. vanósi, vanóti; vanuthás; Ā. vanvé, vanuté; sb. vanávat; Ā. vanávase; inj. vanvan; op. vanuyáma; ipv. vanvántu; Ā. vanuşvá, vanutám; vanudhvám, vanvátām; pr. vanvánt; vanvāná; ipp. ávanos; ávanvan; Ā. ávanvata. VI. and I.: pr. vanáti and vánati; Ā. vanase, vánate; sb. vanáti; vánās; vánāva; Ā. vánāmahai; inj. vanas; Ā. vanta (= vananta); op. vanés; vanéma; vanémahi; ipv. vánatam; vanata; Ā. vanatām (3. s.). pr. vāvántha, vāvána; vavanmá; Ā. vavné; sb. vāvánat; ipv. vāvandhí; pr. vavanváms. Ao. root: vámsva; sb. vámsat; vámsāma; Ā. vámsate; inj. vámsi; op. vamsīmáhi and vasīmáhi; is: sb. vániṣat; Ā. vániṣanta. prc. vaniṣīṣṭá; sis: op. vaṃsiṣīyá. pp. -vāta. inf. -vantave. cs. vānáyantu. ds. vívāsati; sb. vívāsāt.

vand greet, I. Ā.: PR. vándate. PF. vavánda; vavandimá; Ā. vavandé; vavandiré. Ao. is: OP. vandisīmáhi. PS. AO. vándi; PP. vanditá; GDV. vándya. INF.

vandádhyai.

vap strew, I.: PR. vápati, -te. PF. ūpáthur; Ā. ūpiṣé, ūpé (8.- s.). Ao. s: ávāpsīt (B.). FT. vapsyáti (B.). PS. upyáte; Ao. vápi; PP. uptá. GD. -úpya. cs. vāpáyati (B.).

vam vomit, II.: sb. váman. ipp. ávamīt; ávamat (B.). pp. uváma (B.). Ao. s: ávān (B.). pp. vāntá (B.).

valg leap, I. P.: PR. válganti. 1PF. ávalgata (2. pl.). PT. válgant.

vaś desire, II.: pr. váśmi, vákṣi, váṣṭi; uśmási and śmási, uśánti; ipv. váṣṭu; pr. uśánt; uśāná. I. P.: pr. váśanti; sp. váśāma; inj. váśat; ipp. ávaśat. III. P.: pr. vavákṣi; vivaṣṭi; ipv. vivaṣṭu. pr. vāvaśūr; Ā. vāvaść; pr. vāvaśāná.

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1. vas shine, VI. P.: pr. ucháti; sb. uchát; uchán; inj. uchát; op. uchét; ipv. uchá, uchátu; ucháta, uchántu; pr. uchánt; ipf. áuchas áuchat. pf. uvása; üsá (2. pl.), üşúr; pr. f. üşúşī (TS.). Ao. root: ávas (2. 3. s.); Ā. ávasran; s: ávāt (8. s.). co. ávatsyat (B.). pp. uṣṭá. inf. vástave. cs. vāsáyati.

vas wear, II. Ā.: pr. váste; vásāthe; vásate (3. pl.);
 Inj. vásta (3. s.); vásata (8. pl.); op. vasīmahi; ipv. vásisva, vástām (8. s.); vásāthām (TS.); pr. vásāna;
 ipf. ávasthās; ávasta. pr. vāvasé; pr. vāvasāná.
 Ao. is: ávasista (8. s.). cs. vāsáyati, -te; fr. vās-

ayişyáte.

 vas dwell, I.: pr. vásati; vásate (B.). pr. ūşátur; ūşimá; pr. ūşiváms; vāvasāná. per. -vāsām cakre (B.).
 Ao. root: vásāna; red.: ávīvasat; s: ávātsīs. et vatsyáti (B.). gd. uşitvá (B.); -úşya (B.). ds. vívatsati

(B.). cs. vāsáyati, -te; rs. vāsyáte (B.).

vah carry, I.: pr. váhati, -te. pr. uváha; üháthur, ühátur; ühúr; Ā. ūhişé; ühiré. Ao. root: op. uhītá; ipv. voļhám (2. du.), voļhám; Ā. voḍhvám; pr. úhāna; s: ávāţ, váţ; ávākṣur; ss. vákṣas, vákṣati and vákṣat; vákṣathas, vákṣatas; vákṣan; inj. vákṣīt. fr. vakṣyáti; voḍhá (B.). ps. uhyáte; pp. ūḍhá. gd. ūḍhvá (B.); -úhya. inf. vóḍhum; vóḍhave, vóḍhavái (B.); -váhe; váhadhyai. cs. vāháyati (B.); int. vanīvāhyáte (B.).

vā blow, II. P.: pr. vámi, váti; vātás; vánti.; ipv. vāhi, vátu; pr. vánt; ipp. ávāt. IV. P.: pr. váyati; váyatas; váyanti. pp. vaváu (B.). Ao. sis: ávāsīt (B.).

cs. vāpáyati.

2. vā weave, IV.: pr. váyati; váyate (B.); pv. váya; váyata; pr. váyant; pr. ávayat; ávayan. pr. űvúr. pr. vayişyáti. ps. űyáte (B.); pp. utá. nr. ótum; ótave, ótavái; vátave (AV.).

vājayá desire booty, den : PR. PT. vājayánt.

vañch desire, I. P.: 1Pv. vañchantu.

vāś bellow, I. P.: pr. váśati. IV. Ā.: pr. váśyate. pr. vavāśiré and vāvaśré; pr. vāvaśāná. ppr. ávāvaśītām (8. du.); ávāvaśanta. Ao. red.: ávīvaśat; ávīvaśan; Ā. ávīvaśanta; iṣ: Ā. ávāśiṣṭhās (B.). INT. pr. vávaśat. cs. vāśáyati.

vic sift, VII. P.: pr. viñcánti; rpv. vináktu; pr. viñcánt; rpf. ávinak. III. P.: pr. vívekşi. pf. pr. vivikváms.

Ps. vicyáte; PP. viktá (B.).

vij tremble, VI.: pr. vijánte; ipv. vijántām; pr. vijámāna; ipf. ávije. pf. vivijré. Ao. root: inj. Ā. vikthás, viktá; red.: inj. vīvijas. ps. viktá. cs. vejáyati (B.).

INT. vevijyáte; pr. vévijāna.

- 1. vid know, II. P.: pr. vidmás; šb. védas, védati and védat; védathas; op. vidyám, vidyát; vidyátam; vidyáma, vidyúr; prv. viddhí and vittát, véttu; vittám. pr. ávedam, ávet and vét; ávidur (B.). pr. véda (1. 8.), véttha; vidáthur; vidmá, vidá, vidúr; Ā. vidmáhe (B.), vidré; pr. vidám cakāra (B.); pr. vidváms. Ao. is: ávedīt (B.); pr. vidām akran (B.). fr. vedisyáti, -te (B.); veditá (B.). pp. viditá. gd. viditvá. nf. vidmáne; véditum (B.); véditos (B.). cs. vedáyati, -te. ds. vívidisati (B.).
- 2. vid find, VI.: pr. vindáti, -te. II. vitsé, vidé (3. s.); vidré; ipv. viddhí; Ā. 3. s. vidām (AV.); pr. vídāna and vidāná. pr. vivéditha, vivéda; vividáthur; vividúr; Ā. vividé, vivitsé; vividré and vividriré; sp. vividat; pr. vividváms. Ao. a: ávidam, ávidas, ávidat; ávidāma, ávidan; Ā. ávidanta; sp. vidás, vidát; vidāthas; vidātha; inj. vidám, vidás, vidát; vidán; Ā. vidáta(8. s.); vidánta; op. vidéyam, vidét; vidéma; Ā. vidéya; prc. videṣṭa (AV.); ipv. vidátam; pr. vidánt; s: Ā. ávitsi. pr. vetsyáti, -te (B.). ps. vidýáte; Ao. ávedi, védi; pp. vittá; vinná. gpv. vidáyya. gp. vittvá, -vídya (B.). inf. vidé, véttave; véttos (B.). ps. vívitsati (B.). inf. sp. vévidāma. pr. vévidat; vévidāna.

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vidh worship, VI.: ss. vidháti; INJ. vidhát; vidhán; Ā. vidhánta; or. vidhéma; vidhémahi; rr. vidhánt; IPF. ávidhat.

vip tremble, I.: pr. vépate; pr. vépamāna; pp. ávepanta. pp. vivipré. Ao. root: pr. vipāná; red.: ávīvipat; is:

ávepista (B.). cs. vepáyati, vipáyati.

viś enter, VI.: pr. viśáti, -te. pr. vivéśa (1. 3.), vivéśitha; viviśur and (once) viveśur; Ā. viviśré; op. viviśyás; pr. viviśiváms (TS.), -viśiváms (AV.). ppr. áviveśīs. Ao. root: Ā. áviśran; s: ávikṣmahi, ávikṣata (3 pl.); iṣ: inj. véśīt; sa: ávikṣat (B.). pr. vekṣyáti (B.) pp. viṣṭá. gd. -viśya. inf. -viśam; véṣṭavái (B.). cs. veśáyati, -te.

viş be active, III.: pr. vívekşi, víveşti; viviştás; viviştmás; sb. víveşas; ipv. vividdhí; ipf. ávives and vivés (2. s.), vivés (8. s.). I. P.: pr. véşant; ipf. áveşan. pf. vivéşa; vivişúr. ppf. áviveşīs. Ao. iş: véşişas. fr. vekşyáti, -te (B.). ps. vişyáte (B.); pp. viştá. gd. viştví; -víşya. inf. -víşe. int. véveşmi; vevişyáte (B.); op. vevişyāt; pr. vévişat; vévişāna.

vişt, veşt wrap, I. P.: 1Pv. véştatām (8. du.). Pr. viştitá.

cs. vestáyati, -te (B.).

vī enjoy, II.: vémi, véşi, véti; vīthás; vyánti; sb. váyati; inj. vés; ipv. vīhí, vihí and vītāt, vétu; vītám; vyántu; pr. vyánt; vyāná. ipp. ávyan. pp. viváya; vivyé. Ao. s.: sb. véşat. ps. vīyáte. pp. vītá. inf. vītáye. int. véveti; vevīyáte.

vīd make strong: cs. sb. vīļáyāsi; ipv. vīļáyasva. pp. vīlitá.

vṛ cover, V.: pr. vṛṇóti; Ā. vṛṇvé; vṛṇváte and vṛṇvaté; pr. vṛṇvánt; ipp. ávṛṇos, ávṛṇot; Ā. ávṛṇvata (8. pl.); pr. ūrṇómi, ūrṇóti; ūrṇuthás, ūrṇutás; Ā. ūrṇuṣé, ūrṇuté; inj. úrṇot; ipv. ūrṇuhí and ūrṇú, ūrṇótu; ūrṇutá, ūrṇuvántu; Ā. ūrṇuṣvá; pr. ūrṇuvánt; ūrṇvāná; ipp. áurṇos, áurṇot. I.: pr. várathas; Ā. várate; várethe; várante; ss. várāte; inj. váranta.

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IX.: IPF. ávrnīdhvam (AV.). PF. vavártha, vavára;
vavrúr; Ā. vavré; PF. vavrváms. PPF. ávāvarīt. Ao.
root: vám (= váram), ávar and vár (2. 3. s.); ávran;
Ā. ávrta; INJ. vár (2. 3. s.); vrán; IPV. vrdhí; vartam;
varta; vrāņá; red.: ávīvaran; Ā. ávīvarata (3. s.); s:
sb. várṣathas; iṣ: ávārīt (B.). Ps. Ao. ávāri; PP. vrtá.
GD. vrtvá, vrtví; vrtváya; -vŕtya. INF. vártave. cs.
vāráyati, -te; Ds. vívārayiṣate (B.). INT. ávarīvar.

2. vr choose, IX. Ā.: PR. vrņé, vrņīsé, vrņīté; vrņīmáhe, vrņáte; inj. vrņītá (8. s.); op. vrņītá; ipv. vrņīsvá; vrņīdhvám, vrņátām; pr. vrņāná; ipp. ávrņi, ávrņīta; ávrņīmahi. pp. vavrņé; vayrmáhe. Ao. root: ávri, ávrta; sb. váras, várat; váranta; inj. vrtá (8. s.); op. vurītá (8. s.); pr. urāņá; s: ávrşi; ávrdhvam (B.), ávrşata. pr. varişyáte (B.). pp. vrtá. gdv. várya; váreņya.

vri twist, VII.: pr. vrnáksi, vrnákti; vrnjánti; Ā. vrnjé, vrnkté; vrnjáte; vrnákti; vrnákni; A. vrnáhí, vrnáktu; vrnktá, vrnjántu; Ā. vrnksvá. 1pp. ávrnak (2. 3. s.); ávrnjan. pp. vavrjúr; Ā. vāvrjé; op. vavrjyúr; 1pv. vavrktám (2. du.); pt. f. vavarjús-ī; (á-)varjusī (AV.). Ao. root: várk (2. 3. s.), ávrk (AV.); ávrjan; Ā. ávrkta; sp. várjati; várjate; 1nj. várk; op. vrjyám; vrjyáma; prc. vrjyás (8. s.); 1pv. varktam (2. du.); s: ávārksīs (B.); Ā. ávrksmahi; 1nj. Ā. vrksi; sa: ávrksam. pt. varksyáti, -te (B.). ps. vrjyáte; pp. vrktá. gd. vrktví; -vrjya. 1np. -vrje; vrjádhyai; vrnjáse. cs. varjáyati. ds. vívrksate (B.). 1nt. pt. várvrjat; cs. pt. varvarjáyant (AV.).

vṛt turn, I. Ā.: vártate. pp. vavárta and vāvárta; vāvṛtúr; Ā. vāvṛté; sp. vavártati, vavártat and vavṛtat; op. vavṛtyám, vavṛtyás, vavṛtyát; ipv. vavṛttána (2. pl.); pr. vavṛtváṃs. ppp. ávavṛtran; Ā. ávavṛtranta. Ao. root: ávart; Ā. ávṛtran; sp. vártat; ipv. varta (= vartta, 2. pl.); a: ávṛtat; red.: ávīvṛtat; s: Ā. ávṛtsata. pr. vartsyáti; vartitā (B.). co. ávartsyat (B.). pp. vṛttá. gd. -vṛtya. inf. -vṛte; -vṛtas (B.). cs.

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vartáyati, -te; rs. vartyáte (B.); inf. vartayádhyai. Ds. vívṛtsati; -te (B.). int. várvarti (= várvarti) and varīvarti (= varīvartti); várvrtati (3. pl.); Ā. varīvrtyáte (B.); ipf. ávarīvar (3. s.); ávarīvur (3. pl.).

vṛdh grow, I.: pr. várdhati, -te. pr. vavárdha; vā-vṛdhátur; vāvṛdhúr; Ā. vāvṛdhé; vāvṛdháte; sr. vāvrdhāti; Ā. vāvrdhate; or. vāvrdhīthas; IPV. vāvrdhásva; pr. vāvrdhváms; Ā. vāvrdhāná. PPF. vāvrdhanta. Ao. a: ávrdham, ávrdhat; vrdhāma, ávrdhan; pr. vrdhánt; vrdhāná; red.: ávīvrdhat; ávivrdhan; Ā. ávivrdhadhvam, ávivrdhanta; s: Pr. vrdhasaná; iș: op. vardhiṣīmáhi. pp. vrddhá. INF. vrdhé; vrdháse; vävrdhádhyai (pr.). cs. vardhá-yati, -te. int. gdv. vävrdhénya.

vrs rain, I. P.: PR. vársati; IPV. vársantu; Pr. vársant. VI. Ā.: vṛṣásva; vṛṣéthām (2. du.). PF. IPV. vāvṛṣasva; PT. vāvrsāņá. Ao. s: ávarsīs, ávarsīt. FT. varsisyáti (B.); vrastá (MS.). pp. vrstá. gd. vrství; vrstvá (B.);

-várstos (B.). cs. varsáyati.

vrh tear, VI. P.: pr. vrháti; inj. vrhát; op. vrhéva; ipv. vrhá and vrhátāt; vrhátam; vrháta; IPF. ávrhas. PF. vavárha. Ao. sa: ávrksat (B.). Ps. vrhyáte (B.); Ao. várhi; pp. vrdhá (B.). gp. -vŕhya. INF. -vrhas.

ven long, I. P.: PR. vénati; INJ. vénas; IPV. vénatam (2. du.); Pr. vénant. IPF. ávenat.

vyac extend, III. P.: PR. viviktás (3. du.); INJ. vivyak (3. s.). IPF. ávivyak; áviviktām (8. du.); ávivyacur. PF. vivyáktha, vivyáca. PPF. vivyácat; A. vivyacanta.

vyath waver, I.: PR. vyáthate. Ao. red.: vivyathas (B.); is : ss. vyáthişat ; Inj. vyáthişthās ; vyáthişmahi. Pp. vyathitá. INF. vyathisyai (B.). cs. vyatháyati; Ao. vyathayīs (AV.).

vyadh pierce, IV. P.: PR. vídhyati. PF. vivyádha (B.); PT. vividhváms. Ao. s: vyátsīs (B.). . PP. viddhá. INF. -vídhe. cs. vyādháyati (B.). Ds. vívyatsati (B.).

vyā envelope, IV.: PR. vyáyati, -te; or. vyáyeyam; IPv.

Digitized By Siddhanta eGangotri Gyaan Kosha vyáyasva; pr. vyáyant. 1PF. ávyayam, ávyayat. pr. vivyathúr; Ā. vivyé; pr. vivyāná; per. pr. -vyayám cakāra (B.). Ao. a: ávyat; ávyata (2. pl.); Ā. ávyata (8. s.) and vyáta. ps. vīyáte (B.); pr. vītá. gd. -vīya (B.).

vraj proceed, I. P.: 1Pv. vrájata (2. pl.); pt. vrájant. pf. vavrája. Ao. iș: ávrājīt (B.). ft. vrajişyáti (B.). pr. vrajitá (B.). gd. -vrájya (B.). cs. vrājáyati (B.).

vrasc cut up, VI. P.: pr. vršcáti; sb. vršcát; inj. vršcás; IV.: vršcá, vršcátu; pr. vršcánt. ipr. ávršcat and vršcát. ps. vršcyáte; pp. vrkná. gd. vrstvá; vrktví.

śams praise, I.: pr. śamsati, -te. pp. śaśamsa (B.); śaśamsé (B.). Ao. root: ipv. śastá (2. pl.); is: áśamsişam, áśamsīt; sp. śamsişas, śamsişat; inj. śamsişam. pp. śamsişyáti (B.). ps. śasyáte; Ao. śamsi; pp. śastá; gdv. śamsya; śamstavya (B.). gd. śastvá (B.). inf. -śáse.

śak be able, V. P.: pr. śaknómi, śaknóti; śaknuvánti; sp. śaknávāma. 1pp. ásáknuvan. pp. śaśáka; śpkimá, śpká, śpkim. Ao. 100t: sp. śakas, śakat; op. śakyám; 1pv. śagdhi, śaktám; a: ásakam, ásakat; ásakan; 1nj. śakan; op. śakóyam; śakóma. pp. śaksyáti, -te (B.). 1np. śáktave. Ds. śiksati, -te.

śad prevail: pr. śāśadúr; A. śāśadmáhe, śāśadré; pr. śāśadāna.

2. śad fall: pr. śaśáda (B.); śedúr (B.). Fr. śatsyáti.

śap curse, I.: PR. śápati; śápate (AV.); sb. śápātas (3. du.); Pr. śápant. IPF. áśapata (2. pl.). PF. śaśapa; śepé (1. 3. s.), śepiṣé. Ao. s: INJ. śāpta (2. pl.). PP. śaptá (B.). cs. śāpáyati.

śam, śim labour, IV. P.: śámyati (B.); śímyati; IPV. śímyantu; Pr. śímyant. Pr. śaśamé; sb. śaśamate (3. s.); Pr. śaśamāná. Ao. iș: Ā. áśamiṣṭhās, áśamiṣṭa.

PP. śamitá (B.).

2. śam, be quiet, IV. (B.): pr. śámyati, -te. pr. śaśáma (B.); śemúr (B.). Ao. a: áśamat (B.); red.: áśīśamat. pr. śāntá. cs. śamáyati.

pigitized By Siddhanta a Gangotri Gyaan Kosha śā sharpen, III.: pr. śiśāmi, śiśāti; śiśīmási; A. śiśīte; ipv. śiśīhí, śiśātu; śiśītám, śiśītám; śiśītá (2. pl.); pr. śiśāna. ipp. śiśās, áśiśāt; Ā. śiśīta (3. s.). pp. pr.

-śaśāná. pp. śitá. gd. -śáya.

śās order, II.: śāsmi, śāssi; Ā. śāsté; śāsmáhe, śāsáte; se. śāsan; ipv. śādhi; śāstána, śāsátu; pr. śāsat; śāsāna. ipp. áśāsam; Ā. áśāsata (8. pl.). pp. śaśāsa; śaśāsur; inj. śaśās; ipv. śaśādhi. Ao. root: se. śāsas; a: Ā. śiṣāmahi; inj. śiṣāt; pr. śiṣānt. pp. śiṣṭā; gd. -śiṣya (B.).

śikṣ (= DS. of śak) be helpful: pr. śikṣati, -te; sp. śikṣās, śikṣāt; śikṣān; inj. śikṣat; op. śikṣeyam; śikṣema; ipv. śikṣa, śikṣatu; śikṣatam; pr. śikṣant; Ā. śikṣ-

amāņa. IPF. áśikṣas; áśikṣatam.

śiş leave, VII. P.: pr. śinásţi (B.). pr. śiśişé (B.). Ao. a: śişas. pr. śekṣyáti, -te (B.). ps. śiṣyáte; Ao. śéṣi;

PP. śistá. GD. -śisya (B.).

śī lie, II. Ā.: pr. śéṣe, śáye (8. s.); śáyāte (3. du.); śémahe, śére and śérate; op. śáyīya, śáyīta (3. s.); ipv. 3. s. śétām and śáyām (AV.); pr. śáyāna; ipp. áśeran. I.: pr. śáyate; śáyadhve, śáyante; ipp. áśayat; áśāyatam; Ā. áśāyata (3. s.). pp. śiśyé (B.); śiśyiré (B); pr. śaśayāna. Ao. s. sb. śéṣan; iṣ: Ā. áśayiṣṭhās. pr. śayisyáti, -te (B.); śayitáse (B.). inp. śayádhyai.

śuc gleam, I.: pr. śócati, -te. pr. śuśóca; op. Ā. śuśucītá (8. s.); ipv. śuśugdhi; pr. śuśukváms; śuśucāná. Ao. a: áśucat; pr. śucánt; Ā. śucámāna; red.: śūśucas; inj. śūśucas; śūśucan; iṣ: inj. śócīs; ps. áśoci. inf. śucádhyai. cs. śocáyati; pr. śucáyant. int. se. śó-

śucan; Ā. śóśucanta; pr. śóśucat; śóśucana.

śudh, śundh purify, I. P.: pr. śúndhati; ipv. śúndhata (2. pl.). IV. P.: pr. śúdhyati (B.). pp. śuddhá. cs.

śundháyati; śodháyati (B.).

śubh, śumbh beautify, I. Ā.: pr. śóbhate; pr. śóbhamāna; śúmbhate; pr. śúmbhamāna; VI. P.: pr. śumbháti; sp. śumbháti; ipv. śumbhá; śumbháta, śumbhántu;

PT. sumbhatinada. Siddhanta Gangoti Gana (spána) sumbhana; red.: ásūsubhan; ásūsubhanta (B.). Pp. sumbhitá; subhitá (B.). INF. subhé; sobháse; súbham. cs. subháyati, -te; sobháyati.

śus dry, IV. P.: pr. śúsyati; ipv. śúsya, śúsyatu;

śúsyantu. gp. -śúsya (B.). cs. śosáyati.

śū, śvā swell, IV. P.: pr. pr. śváyant. pr. śūśuvúr; Ā. śūśuvé; sb. śūśuvat; śūśávāma; op. śūśuyáma; pr. śūśuváms; Ā. śúśuvāna. Ao. a: áśvat (B.); s: pr. śavasāná. inf. śūṣáṇi; śváyitum (B.).

śrdh be defiant, I.: pr. śárdhati; śárdhate (B.); inj. śárdhat;

IPV. śárdha; pr. śárdhant. cs. śardháyati.

- śṛ crush, IX.: pr. śṛṇāmi, śṛṇāsi, śṛṇāti; śṛṇīmási; ipv. śṛṇīhi, śṛṇātu; śṛṇītám; śṛṇāntu; pr. śṛṇānā. ipp. áśṛṇāt. pp. śaśró. Ao. iṣ: áśarīt. pr. śariṣyáte (B.). ps. śīryáte; Ao. śāri; pp. śīrṇá; -śīrta. gd. -śírya (B.). inp. śárītos.
- śnath pierce, II. P.: sp. śnáthat; IPV. śnathihi. Ao. red.: śiśnatham, áśiśnat and śiśnáthat; INJ. śiśnathas; iș: IPV. śnathiṣṭam; śnathiṣṭana. PP. śnathitá. INF. -śnáthas. cs. śnatháyati, -te.

śyā coagulate, IV.: pr. śyáyati (B.). ps. śīyáte (B.); pp.

śītá; śīná, cs. śyāyáyati (B.).

śrath slacken, IX.: pr. śrathnīté; pr. śrathnāná. 1pr. śrathnās; áśrathnan. pr. śaśrathé. Ao. red.: śiśráthas, śiśráthat; 1pv. śiśrathantu. pp. śrthitá. cs. śratháyati, -te.

śram be weary, IV. P.: PR. śrámyati. PF. śaśramúr; PT. śaśramāņá... Ao. a: áśramat; INJ. śramat; iṣ: Ā. áśramiṣṭhās; INJ. śramiṣma. PP. śrāntá. GD. -śrámya (B.).

śrā (śrī, śr) boil, IX.: pr. śrīnanti; śrīnīsé; ipv. śrīnīhi; śrīnītá and śrīnītána; pr. śrīnant; Ā. śrīnaná. ipp. Ā. áśrīnīta (8. s.). pp. śrātá; śrtá. cs. śrapáyati; ps. śrapyáte (B.); Ao. áśiśrapat (B.).

śri resort, I.: pr. śráyati; -te. pr. 1. śiśráya, 8. śiśráya;

Digitized By Siddhanta eGangotri Gyaan Kosha Ā. śiśriyė; op. śiśrītá (3. s.); pr. śiśriyāṇá. ppp. áśiśret; áśiśrayur. Ao. root: áśres, áśret; áśriyan; red.: áśiśriyat; s: áśrait (AV.). pr. śrayişyáti, -te (B.). ps. śrīyáte (B.); pp. śritá; Ao. áśrāyi. inp. śráyitavái (B.). os. śrāpáyati (VS.).

śris clasp, I.: sb. śresāma. Ao. a: inj. śrisát. inf.

-śrişas.

śrī mix, IX.: pr. śrīņāti; śrīņīté. pp. śrītá. inf. śriyáse.

śru hear, V.: pr. śrnómi, śrnóti; śrnvánti; Ā. śrnvisé, śrnuté and śrnvé; śrnviré; sp. śrnávas, śrnávat; śrnávama, śrnávan; op. śrnuyát; śrnuyáma; ipv. śrnudhi, śrnuhi and śrnú, śrnotu; śrnusvá; pr. śrnutá and śrnóta, śrnótana, śrnvántu; śrnusvá; pr. śrnvánt; ipp. áśrnavam, áśrnos; áśrnvan. pp. 1. śuśráva, 3. śuśráva; Ā. śuśruvé (3. s.); sp. śuśravat; op. śuśrūyás; śuśrūyátam; pr. śuśruváms. ppp. áśuśravur; Ā. áśuśravi (1. s.). Ao. root: áśravam, áśrot; áśravam (AV.); sp. śrávat; śrávathas, śrávatas; pro. śrūyásam, śrūyás (3. s.); ipv. śrudhi, śrótu; śrutám; śrutá and śróta, śruvántu; a: inj. śrúvat; red.: áśuśravat; áśuśruvat (B.); s: áśrausīt (B.). pr. śrutá; gdv. śrútya; śraváyya. gd. śrutvá; -śrútya. cs. śraváyati, śrāváyati. ds. śúśrūṣate.

śrus hear, I.: inj. śrósan; ipv. śrósantu; pr. śrósamāņa. śvanc spread, I. Ā.: ipv. śváncasva; pr. śváncamāna. pr.

Ā. sp. śaśvacái. cs. śvańcáyas.

śvas blow, II.: pr. śvásiti; Ā. śuṣé; pr. śvasihi; pr. śvasánt and śuṣánt; Ā. śuṣāṇá; pp. áśvasīt (B.). I.: pr. śvásati, -te (AV.). pp. śvasitá (B.). np. -śvásas. cs. śvāsáyati. nn. pr. śáśvasat.

śvit be bright: Ao. root: áśvitan; pr. śvitaná; red.: áśi-

śvitat; s; áśvait.

şthīv spew, I. P.: pr. şthivati. 1PF. áşthīvan. PF. tişthéva (B.). PP. şthyütá (B.).

- sagh be equal to, V. P.: IPF. ásaghnos. Ao. root: ss. sághat; PRC. saghyásam (B.).
- sac accompany, I. Ā.: PR. sácate. III.: PR. sísaksi; sísakti; sáscati (8. pl.); Inj. Ā. saécata (8. pl.); Ipv. sísaktu; sísakta; Pr. sáscat and saécát. I.: PR. sáscasi; Ā. sásce (1. s.); Inj. sáscat; Ipv. sáscata (2. pl.); Ipr. ásascatam (2. du.). Pr. saécimá, saécúr; Ā. saéciré; seciré (AV.); Pr. saéciváms. Ao. root: Ipv. sáksva; Pr. sacāná; s: Ā. ásakṣata (8. pl.); sb. sákṣat; Inj. sakṣata (8. pl.); op. sakṣīmáhi. Inf. sacádhyai; sakṣāṇi.
- saj, sañj, hang, I. P.: pr. sájati. pp. ásajat. pp. sasáñja (B.); sejúr (B.). Ao. s: Ā. ásakta. ps. sajyáte (B.); Ao. ásañji (B.); pp. saktá. gd. -sajya (B.). inf. sánktos (B.). ds. sísankṣati (B.).
- sad sit, I. P.: pr. sídati; sb. sídāti; inj. sídan; op. sídema; ipv. sídatu; pr. sídant. 'ipp. ásīdat. pr. sasáttha, sasáda; sedáthur, sedátur; sedimá, sedá, sedúr; Ā. sediré; op. sasadyát; pr. sedúș-. Ao. a: ásadat; ásadan; inj. sádas, sádat; op. sádema; ipv sáda, sádatu; sádatam, sádatām; sádata, sádantu; Ā. sádantām; pr. sádant; red.: ásīṣadan; s: sb. sátsat. pr. satsyáti (B.). ps. sadyáte (B.); Ao. ásādi, sádi; pp. sattá; sanná (AV.); gpv. sádya. gp. sádya. inp. -sáde; -sádam; sáttum (B.). cs. sādáyati, -te; ps. sādyáte (B.).
- san gain, VIII. P.: pr. sanóti; sb. sanávāni, sanávat; sanávatha; op. sanuyām; sanuyāma; ipv. sanuhí, sanótu; sanvántu. ipp. ásanos, ásanot; ásanvan. pp. sasána; pr. sasavāms. Ao. a: ásanam, ásanat; ásanāma, ásanan; inj. sánam, sánat; op. sanéyam, sanét; ipv. sána; pr. sánant; is: ásāniṣam; sb. sániṣat; Ā. sániṣāmahe, sániṣanta; ipv. sániṣantu. pr. saniṣyáti. pp. sātá. gdv. sánitva. inp. sanáye; sātáye. ds. síṣāsati. int. Ā. saniṣṇata (3. pl.).

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saparyá honour, den.: pr. saparyáti; sb. saparyát; or. saparyéma; ipv. saparyá; pr. saparyánt. ipr. ásaparyan. Ao. ásaparyait (AV.). gdv. saparyénya.

sas sleep, II. P.: pr. sásti; sastás; ipv. sástu; sastám; sasántu; pr. sasánt; ipp. ásastana. III. P.: pr.

sásasti and sasásti.

- sah prevail, I.: pr. sáhate; pr. sáhant and sáhant; Ā. sáhamāna. pr. sāsáha; Ā. sasāhiṣé, sasāhé; sp. sāsáhas, sāsáhat; op. sāsahyát; sāsahyáma; pro. Ā. sāsahīṣṭhás; pr. sāsahváṃs and sāhváṃs; Ā. sāsahāná and sehāná. Ao. root: op. sahyás; sāhyáma; pro. sahyās (3. s.); pr. sahāná; s: ásākṣi and sākṣi; sakṣmahi (B.); sp. sákṣati and sákṣat; sákṣāma; Ā. sākṣate; op. sākṣīyá; ipv. sákṣva; pr. sákṣant; Ā. sahasāná; iṣ: ásahiṣṭa; op. sahiṣīváhi; sahiṣīmáhi and sāhiṣīmáhi. pr. sakṣyáte (B.). pp. sāḍhá. gd. -sáhya. inf. sáhadhyai; -sáham (B.). ds. síkṣati, -te.
- sā bind, VI.: pr. syáti, -te; ipv. syá, syátu; syátam, syátām; Ā. syásva; syádhvam. ipp. ásyat. Ao. root: ásāt; sb. sát; op. sīmáhi; ipv. sāhi; a: op. sét (VS.). pp. sitá. gd. -sáya. inp. -sái; sátum (B.).

sādh succeed, I.: pr. sādhati, -te. Ao. red.: sb. sīşadhāti; sīşadhāma; inj. sīşadhas. cs. sādháyati.

sişadnama; inj. sişadnas. Cs. sadnayatı.

- si bind, IX. P.: pr. sináti; sinīthás; ipv. sinátu. pr. siṣāya; inj. siṣet. Ao. root: ipv. sitám. inf. sétave.
- sic pour, VI.: pr. siñcáti, -te. pr. siséca; sisicátur; sisicúr; sisicé. Ao. a: ásicat; ásican; sp. sicāmahe. pr. seksyáti (B.). ps. sicyáte; Ao. áseci (B.); pp. siktá. gd. siktvá (B.); -sicya. inf. séktavái (B.).

 sidh repel, I. P.: PR. sédhati. PF. sisédha. Ao. is: ásedhīs. PP. siddhá (B.). GD. sidhya. INF. séddhum

(B.). INT. PT. sésidhat.

2. sidh succeed, IV. P.: PR. sidhyati. PP. siddhá (B.).

sīv sew, IV.: pr. 1pv. sívyatu; A. sívyadhvam; pr. sívyant. pp. syūtá. gp. -sívya.

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su press, V.: Pra. sunoti; sunutas; sunutha, sunvanti; Ā. sunvé; sunviré; sp. sunávat; sunávāma; Ā. sunávai; IPV. sunú, sunótu; sunutá and sunóta, sunótana; A. sunudhvám; pr. sunvánt; sunvāná. susava; susumá; pr. susuváms; susvaná. ppr. ásuşavur and ásuşuvur (B.). Ao. root : IPV. sótu; sutám; sóta, sótana; pr. suvāná, svāná... fr. savişyáti (B.); sotá (B.). Ps. sūyáte; Ao. ásāvi; PP. sutá; GDV. sótva. gd. -sútya (B.). INF. sótave; sótos.

sū generate, impel, VI. P.: PR. suváti; sb. suváti; IPV. suvá, suvátat, suvátu : suvátam ; suvántu ; pr. suvánt : IPF. ásuvat. II. A.: PR. súve, súte; súvāte (3. du.); súvate (3. pl.); INJ. súta (3. s.); PT. suvāná; IPF. ásūta. PF. sasúva; susuvé. PPF. ásusot (MS.); ásusavur (B.). AO. iș: ásāvīt; ásāvişur; sp. sāvisat; INJ. sāvīs. FT. sosyáti, -te (B.); pr. súsyant. ps. súyáte; pp. sútá. gd. sūtvá (B.); -sútya (B.). INF. sútave, sútavái; sávitave. INT. sósavīti.

sūd put in order: PF. suṣūdimá; sB. súṣūdas, súṣūdat and suṣūdati; suṣūdatha; IPV. suṣūdata (2. pl.). Ao. red.:

ásūsudanta. cs. sūdáyati, -te; ss. sūdáyāti.

sr flow, III.: pr. sísarsi, sísarti; Ā. sísrate (3. pl.); ipv. sisrtám; Ā. sísratām (8. pl.). pr. sísrat. pr. sasára; sasrvá (B.); sasrúr; A. sasré; sasráthe; pr. sasrváms; sasrāņá. AO. a: ásaram, ásaras, ásarat; ásaran; IPV. sára; s: se. sársat. fr. sarisyáti. ps. ao. ásāri (B.); PP. srtá (B.). GD. srtvá (B.); srtya (B.). INF. sártave, sartavai. cs. sārayati, -te. Ds. sisīrsati (B.). INT. sarsré (3. s.); pr. sársrāna.

srj emit, VI.: PR. srjáti, -te. PF. sasárja; A. sasrjé; sasrjmáhe, sasrjriré; or sasrjyát; rr. sasrjāná. ppr. ásasrgram (3. pl.). Ao. root : ásrgran, ásrgram ; Pt. srjāná; s: srás (2. s., AV.), ásrāk (8. s.), ásrāt (B.); ásrāstam (2. du.); Ā. ásrksi, ásrsta; ásrksmahi, ásrkșata; se. srákșat; inj. srāșțam; Ā. srkṣāthām (2. du.). FT. sraksyáti (B.). Ps. srjyáte; Ao. ásarji; PP. srstá. Digitized By Siddhanta eGangotri Gyaan Kosha
GD. sṛṣṭvā; -sṭjya (B.). cs. sarjáyati, -te (B.). Ds.

sísrksati, -te (B.).

sṛp creep, I. P.: pr. sárpati. pr. sasárpa (B.). Ao. a: ásṛpat; inj. sṛpat; s: Ā. ásṛpta (B.). fr. srapsyáti (B.) and sarpsyáti (B.). pp. sṛptá (B.). gd. sṛptvá (B.); -sṛpya. inf. sṛpas (B.). ds. sísṛpsati. int. sarīsṛpyáte (B.).

sev attend upon, I. A.: PR. séve, sévate; IPV. sévasva.

skand leap, I. P.: pr. skándati; sb. skándāt; ipv. skánda; pr. skándant; ipp. áskandat. pp. caskánda. Ao. root: skán (3. s.); s: áskān (B.) and áskāntsīt (B.). pr. skantsyáti (B.). pp. skanná. gd. -skándya (B.) and -skádya (B.). inp. -skáda. cs. skandáyati. int. sb. canişkadat; ipp. kánişkan (3. s.).

skabh or skambh prop, IX.: PR. skabhnáti; PT. skabhnánt; Ā. skabhāna (B.). PF. cāskámbha; skambhátur; skambhúr; PT. caskabhāná. PP. skabhitá. GD. skabh-

itví. INF. -skábhe.

sku tear, II. P.: pr. skáuti (B.). V. P.: pr. skunóti. ps. skúyáte; pp. skutá. int. coskúyáte.

stan thunder, II. P.: 1Pv. stanihi; 1NJ. stán (3. s.). I. P.: 1Pv. stána. Ao. iș: ástānīt. cs. stanáyati. 1NT. 1Pv

tamstanīhi.

stabh or stambh prop, IX.: stabhnámi; ipv. stabhaná; ipr. ástabhnās, ástabhnāt. pp. tastámbha; tastabhúr; pr. tastámbhat. Ao.s: ástāmpsīt (B.); is: ástambhīt, stámbhīt. pp. stabhitá;

stabdhá (B.). GD. stabdhvá, -stábhya (B.).

stu praise, II.: pr. stáumi (AV.); stósi, stáuti (AV.); stumási, stuvánti; Ā. stusé; sb. stávat; stávāma, stávatha; Ā. stávai; inj. stáut; op. Ā. stuvītá; stuvīmáhi; ipv. stuhí, stáutu; pr. stuvánt; stuvāná, stávāna and stavāná; ipp. ástaut. I. Ā.: stávate and stáve (3. s.); inj. stávanta; op. stáveta; pr. stávamāna. pp. tustáva; tustuvúr; Ā. tustuvé; sb. tustávat; pr. tustuváms; tustuvāná. ppp. átustavam. Ao. s: ástau-

şīt (B.); A. ástoṣi, ástoṣta; ástoḍhvam, ástoṣata; sB. stóṣāṇi, stóṣat; stóṣāma; inj. stóṣam; iṣ: ástāvīt (B.). ft. stoṣyáti, -te (B.); staviṣyáti, -te. co. ástoṣyat. ps. stūyáte; Ao. ástāvi; pp. stutá; gdv. stuṣéyya. gd. stutvá; -stútya (B.). inf. stavádhyai, stótave; stótum (B.). cs. stāváyati (B.).

stubh praise, I. P.: pr. stóbhati; nev. stóbhata, stóbhantu; pr. stóbhant. II. Ā.: pr. stubhāná. pp. stubdhá

(B.). cs. stobháyati.

stṛ strew, IX.: pr. stṛṇāmi; stṛṇīthána, stṛṇānti; Ā. stṛṇīté; inj. stṛṇīmáhi; ipv. stṛṇīhí; stṛṇītám (2. du.); stṛṇītá; Ā. stṛṇītám (3. s.); pr. stṛṇānt; stṛṇāná; ipf. ástṛṇāt; ástṛṇan. V.: pr. stṛṇóṣi; stṛṇuté. pr. tastāra (B.); tastarūr (B.); Ā. tistiré (3. s.); tastriré; pr. tistirāṇá. Ao. root: ástar; Ā. ástṛta (B.); sp. stárate; stárāmahe; inj. stár (2. s.); s: ástṛṣi (B.); op. stṛṣīyá; iṣ: ástarīs. fr. stariṣyáti, -te (B.). ps. striyáte (B.); Ao. ástāri; pp. stṛtá; stīrṇá. gd. stīrtvá (B.); -stírya (B.). inf. -stíre, stṛṇīṣáṇi; stárītave (A.V.); stártave (B.), stártavái (B.); stáritavái (B.), -starītavái (B.). Ds. tístīrṣate (B.); tústūrṣate (B.).

sthā stand, I.: pr. tiṣṭhati, -te. pp. tasthau; tasthathur, tasthatur; tasthimá, tasthur; Ā. tasthé, tasthiṣé, tasthé; tasthiré; pp. tasthiváṃs; tasthāná. Ao. root: ásthām, ásthās, ásthāt; ásthāma, sthāta, ásthur; Ā. ásthithās, ásthita; ásthiran; sp. sthás, stháti and sthát; sthátas; inj. sthám, sthát; sthur; op. stheyáma; ipv. sthātam (2. du.); sthāta; pp. sthánt; a: ásthat (AV.); s: ásthiṣi (B.); ásthiṣata (3. pl.); inj. stheṣam (VS.). pp. sthātum (B.); sthátos (B.); pp. sthitá. gp. -stháya. inf. sthátum (B.); sthátos (B.). cs. sthāpáyati, -te; Ao. átiṣṭhipam, átiṣṭhipas, átiṣṭhipat; inj. tiṣṭhipat. Ds. tiṣṭhāsati (B.).

snā bathe, II. P.: pr. snāti; ipv. snāhi; pr. snānt. pp. snātá. gdv. snātva. gd. snātvā; -snāya. inf. snātum

(B.). cs. snāpáyati; -te (B.); snapáyati (AV.).

- spaś see: pf. paspaśé; pr. paspaśāná. Ao. root: áspasta (8. s.). PP. spastá. cs. späśáyate.
- spr win, V.: pr. sprnyaté; ss. sprnáváma; rpv. sprnuhí. PF. paspára (B.). Ao. root: áspar (2, s.); se, spárat; INJ. spár (2. s.); IPV. sprdhí; s: áspārsam. PP. sprtá. GD. sprtvá. INF. spárase.
- sprdh contend, I. A.: PR. spárdhate; PT. spárdhamana. PF. Ā. paspṛdhāte (3. du.); paspṛdhré; pr. paspṛdhāná. PPF. ápasprdhethām (2. du.). Ao. root: Ā. ásprdhran; Pr. sprdhāná. GD. -sprdhya. INF. spárdhitum.
- sprá touch, VI.: PR. sprááti, -te. PF. SB. paspáráat. Ao. red.: sb. pispršati; INJ. pispršas; s: ásprākṣam (B.); sa: ásprksat. PP. sprstá. GD. sprstva (B.); -spráya (B.). INF. -sprse; sprsas (B.). cs. sparsáyati (B.), -te.

sprh be eager: cs. sprháyanti; or. sprháyet. rpf. ásprhayam. gpv. sprhayayya.

- sphur jerk, VI.: PR. sphuráti; Ā. sphuráte (B.); SB. sphurán; INJ. sphurát; IPV. sphurá; sphurátam (2. du.); PT. sphuránt. IPF. ásphurat. Ao. is: spharīs (√sphr).
- sphūrj rumble, I. P.: PR. sphūrjati. cs. sphūrjáyati.
- smi smile, I.: pr. smáyate; INJ. smáyanta; pr. smáyamāna. pr. sişmiyé; pr. sişmiyāņá.
- smr remember, I.: pr. smárati, -te. ps. smaryáte (B.); PP. smrtá.
- syand move on, I. A.: PR. syándate. PF. sisyadúr; A. sişyadé. Ao. red.: ásişyadat; ásişyadanta; s: ásyān (3. s.). FT. syantsyáti (B.). Ps. Ao. syándi (B.); PP. syanná. GD. syanttvá (B.); syattvá (B.), -syadya (B.). INF. -syáde; syánttum (B.); cs. syandáyati (B.); INF. syandayádhyai. INT. PT. sánişyadat. sras, srams fall, I. Ā.: PR. srámsate (B.). PF. sasramsúr
- (B.). Ao. root: ásrat (VS.); a: op. srasema; red.: ásisrasan; is: ásramsisata (B.). PP. srastá. GD. -sramsya (B.). INF. -srásas. cs. sramsáyati.
- sridh blunder, I. P.: PR. srédhati; IPV. srédhata; PT.

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sru flow, I.: pr. srávati. pr. susráva; susruvúr; inj. susrot. ppr. ásusrot. Ao. is: ásrāvīs (B.). pp. srutá. inf. srávitave; srávitavái. cs. srāváyati; -te (B.).

svaj embrace, I.: pr. svájate; sb. svájāte, svájātai (AV.); inj. svájat; ipv. svájasva; svájadhvam. pr. sasvajé; sasvajáte (8. du.); pr. sasvajāná. ppr. ásasvajat. pp. svaktá (B.). inf. -sváje.

svad, svād sweeten, I.: pr. svádati, -te; Ā. svádate; sb. svádāti; ipv. sváda; svádantu; Ā. svádasva. Ao. red.: inj. sisvadat. pr. svättá. inf. -súde. cs. svadáyati, -te; pp. svaditá.

svan sound: Ao. iș: ásvanīt; inj. svanīt. cs. svanáyati; pp. svanitá. int. ss. sanişvaņat.

svap sleep, II. P.: pr. ipv. sváptu; pr. svapánt. I. P.: pr. svápati. pr. susupúr; inj. susupthās (B.); pr. susupváms; susupāņá. Ao. red.: sisvapas and sisvap (2. s.). pr. svapsyáti (B.); svapisyámi. pp. suptá. gd. suptvá. inf. sváptum (B.). cs. sväpáyati.

svar sound, I. P.: pr. svárati. pr. inj. sasvár (3. s.). Ao. s: ásvār (3. s.); ásvārṣṭām (3. du.); is: ásvārīs (B.). inf. sváritos (B.). cs. svaráyati.

svid sweat, I. A.: pr. svédate. pr. pr. sisvidāná. pp. svinná. cs. svedáyati (B.).

han strike, II.: pr. hánmi, hámsi, hánti; hathás, hatás; hanmás, hathá, ghnánti; sr. hánas, hánati and hánat; hánāva; hánāma; hánātha (AV.), hánan; inj. hán (8. s.); op. hanyát, hanyáma; ipv. jahí, hántu; hatám, hatám; hatá and hantana, ghnántu; pr. ghnánt. I.: pr. jíghnate; -ti (B.). pr. jaghántha, jaghána; jaghnáthur; jaghnimá, jaghnúr; Ā. jaghné (B.); sr. jaghánat; pr. jaghanváms; jaghniváms (B.). Ao. is: áhānīt (B.). fr. hanisyáti; -te (B.). ps. hanyáte; pp. hatá; gov. hántva. gd. hatvá, hatví; hatváya; -hátya. inf. hántave, hántavái; hántum. cs. ghātáyati (B.).

Digitized By Siddhanta eGangotri Gyaan Kosha Ds. jíghāṃsati; Ao. ájighāṃsīs (B.). INT. jáṅghanti; SB. jaṅghánāni, jaṅghanas, jaṅghanat; jaṅghanāva; Ā. jaṅghananta; IPV. jaṅghanīhi; PT. jáṅghanat; ghánighnat.

har be gratified, IV.: pr. háryati; ss. háryāsi and háryās; ipv. hárya; pr. háryant. ipp. áharyat; Ā. áharyathās.

1. hā leave, III. P.: pr. jáhāmi, jáhāsi, jáhāti; jáhati; sp. jáhāni; jáhāma; op. jahyāt; jahyūr; ipv. jahītāt, jáhātu; jahītam; jahīta; pr. jáhat. ipp. ajahāt; ájahātana, ájahur. pp. jahā; jahátur; jahūr. Ao. root: áhāt (B.); s: ahās (3. s.); Ā. áhāsi, áhāsthās; inj. hāsīs; sis: inj. hāsistam, hāsistām; hāsista, hāsistar. pr. hāsyáti; hāsyáte (B.). ps. hīyáte; Ao. áhāyi; pp. hīná; hāna (B.); jahitá. gp. hitvá, hitví, hitváya; -hāya (B.). inf. hātum (B.). cs. Ao. jīhipas.

2. hā go forth, III. Ā.: pr. jihīte; jihāte; jihate; inj. jihīta; rpv. jihīşva, jihītām (8. s.); jihāthām (2. du.); jihatām (8. pl.); pr. jihāna. rpp. Ā. ájihīta; ájihata. pp. jahiré. Ao. red.: jījananta; s: Ā. áhāsata (8. pl.); inj. hāsthās. pp. hāsyáte (B.). pp. hāná (B.). gd. hāya. inp. hátum. cs. hāpáyati. ds. jihīşate.

hi impel, V.: pr. hinómi, hinósi, hinóti; hinmás and hinmási, hinvánti; Ā. hinvé (1. 8.); hinváte and hinviré; sr. hinávā; inj. hinván; ipv. hinuhí, hinutát, hinú; hinótam; hinutá, hinóta and hinótana, hinvántu; pr. hinvánt; hinvāná; ipp. áhinvan. pr. jigháya (B.); jighyúr (B.). Ao. root: áhema, áhetana, áhyan; ipv. heta; pr. hiyāná; a: áhyam; s: áhait (8. s., AV.); áhaisīt (B.); Ā. áhesata (8. pl.). pp. hitá. gdv. hétva. inf. -hyè.

hims injure, VII.: hinasti; himsanti; Ā. himste (AV.); IPV. hinastu; op. himsyat (B.); pr. himsana; IPF. ahinat (8. s., B.). I.: pr. himsati, -te (B.). pr. jihimsima. ppr. jihimsis. Ao. is: INJ. himsistam, himsis, himsit; himsistam (2. du.); himsista, himsisur. pr. himsisyati, -te (B.). ps. himsyate; pp. himsita; gdv.

himsitavya. Gp. himsitva. INF. himsitum (B.), hims-

itos (B.). Ds. jihimsisati (B.).

hīd be hostile, I.: pr. hélant; A. hélamana; hīdamana (B.). PF. jihila (1. s.), jīhīda (AV.); Ā. jihīlé; jihīliré; Pr. jihīļāná. Ao. red.: ájīhidat; is: Ā. hīdisātām (TA.). PP. hīditá. cs. PT. heláyant.

- hu sacrifice, III.: pr. juhómi, juhóti; juhumás, júhvati; Ā. juhvé, juhuté; júhvate; sp. juhávāma; op. juhuyát; juhuyama; juhudhí (B.), juhótu; juhutá and juhóta, juhótana; Ā. juhudhvám; Pr. júhvat; júhvāna; IPF. ájuhavur; A. ájuhvata. pr. juhvé; juhuré; juhviré (B.); per. juhavām cakāra (B.). Ao. s: áhauṣīt (B.). FT. hosyáti. Ps. hűyáte; Ao. áhāvi; PP. hutá. GD. hutvá (B.). INF. hótavái; hótum (B.), hótos (B.).
- hū call, I. Ā.: PR. hávate; INJ. hávanta; PT. hávamāna: VI.: PR. huvé (1. 3.); huvámahe; INJ. huvát; op. huvéma; Ā. huvéya; pr. huvánt; IPF. áhuve; áhuvanta. III.: PR. juhūmási and juhūmás. II.: PR. hūté; hūmáhe. pr. juháva; Ā. juhvé; juhūré; juhuviré (B.). Ao. root: Ā. áhvi; áhūmahi; INJ. hóma; a: áhvam, áhvat; áhvāma; Ā. áhve; áhvanta; s: A. áhūsata (8. pl.). Ps. hūyáte; Pp. hūtá; gpv. hávya. gd. -húya (B.). INF. hávītave; huvádhyai. Ds. júhūsati (B.). INT. jóhavīmi, jóhavīti; sb. Ā. johuvanta; rpv. johavītu; rpr. ájohavīt; ájohavur.
- 1. hṛ take, I.: PR. hárati, -te; sB. hárāṇi, hárāt; hárāma, hárān; op. háret; hárema; npv. hára; hárata, hárantu; Pr. hárant. IPF. áharat. PF. jahára, jahártha (B.); jahrúr; Ā. jahré (B.). Ao. root: áhrthās (B.); s: áhārşam, áhār (3. s.); Ā. áhrṣata (3. pl.). fr. harişyáti, -te (B.); hartá (B.); co. áharisyat (B.). Ps. hriyáte; PP. hrtá. GD. hrtvá (B.); -hŕtya. INF. haráse; hártavái (B.); hártos (B.); hártum (B.). cs. hāráyati, -te (B.). ps. jihīrsati.
- 2. hr be angry, IX. A.: PR. hrnīsé, hrnīté; INJ. hrnīthás; IPV. hrnītām (8. s.); PT. hṛṇāná.

hṛṣ be excited, I.: pr. hárṣate; ipv. hárṣasva; pr. hárṣant; hárṣamāṇa. pr. pr. jāhṛṣāṇá. pp. hṛṣitá. cs. harṣáyati, -te. int. ss. jarhṛṣanta; pr. járhṛṣāṇa.

hnu hide, II.: pr. hnutás; A. hnuvé. pp. hnutá. gov.

hnaváyya.

hrī be ashamed, III. P.: pr. jíhreti. Ao. root: pr. -hrayāṇa. pp. hrītá (B.).

hvä call, IV.: pr. hváyati; hváye; ss. hváyamahai; op. hváyetam (8. du.); pv. hváya, hváyatu; hváyantu; Ā. hváyasva; hváyethām (2. du.); hváyantām; pr. hváyamāna. pp. áhvayat; áhvayanta. Ao. áhvāsīt (B.). fr. hvayişyáti, -te (B.). inf. hváyitavái (B.); hváyitum (B.).

hvr be crooked, I. Ā.: pr. hvárate. IX. P.: pr. hrunáti. III.: ss. juhuras; Ā. juhuranta; inj. juhurthās; pr. juhurāná. Ao. red.: jihvaras; inj. jihvaras; jihvaratam (2. du.); s.: inj. hvár (2. s.), hvārsīt; is: hvārisur.

pp. hvrtá, hrutá. cs. hvāráyati.

APPENDIX II

VEDIC METRE.

1. The main principle governing Vedic metre 1 (the source of all later Indian versification) 2 is measurement by number of syllables.3 The metrical unit here is not the foot in the sense of Greek prosody, but the foot (pada) or quarter 4 in the sense of the verse or line which is a constituent of the stanza. Such verses consist of eight, eleven, twelve, or (much less commonly) five syllables. The verse is further more or less regulated by a quantitative rhythm (unaffected? by the musical accent) in which short and long syllables alternate. Nearly all metres have a general iambic rhythm inasmuch as they show a preference for the even syllables (second, fourth, and so on) in a verse being long rather than In every metre the rhythm of the latter part of the verse (the last four or five syllables), called the cadence, is more rigidly regulated than that of the earlier part. Verses of eleven and twelve syllables are characterized not only by their cadence, but by a caesura after the fourth or the fifth syllable, while verses of five and eight syllables have no such metrical pause.

4 A figurative sense (derived from foot = quarter of a quadruped) applicable because the typical attack has four leasen.

¹ Called chandas in the RV. itself.

² Except the two metres Arya and Vaitaliya which are measured

by morae. 3 This seems to have been the only metrical principle in the Indo-Iranian period, because in the Avesta the character of a verse depends solely on the number of syllables it contains, there being no quantitative restriction in any part of it.

Verses combine to form a stanza or rc, the unit of the hymn, which generally consists of not less than three or more than fifteen such units. The stanzas of common occurrence in the RV. range, by increments of four syllables, from twenty syllables (4×5) to forty-eight (4×12) syllables in length. A stanza may consist of a combination of metrically identical or of metrically different verses; and either two or three stanzas may further be combined to form a strophe.

a. The following general rules of prosody are to be noted. 1. The end of a verse regularly coincides with the end of a word 2 because each verse in a stanza is independent of the rest in structure. 2. The quantity of the first and last syllables of a verse is indifferent. 3. A vowel becomes long by position if followed by two consonants. One or both of these consonants may belong to the following word. The palatal aspirate ch and the cerebral aspirate lh (dh) count as double consonants. 4. One yowel is shortened before another;3 e and o are also pronounced e and o before a. 5. The semivowels y and v, both within a word and in Sandhi, have often to be pronounced as i and u; e.g. siams for syams; súar for syar; ví usah for vy usah; vidáthesu añján for vidáthesv añján. 6. Contracted vowels (especially I and ū) must often be restored; e.g. ca agnáye for cagnaye; ví indrah for vindrah; ávatu ütáye for ávatütáye; á indra for éndra. 7. Initial a when dropped after e and o must nearly always be restored. 8. The long vowel of the gen. pl. ending ām, and of such words as dasa, śūra, and e (as jyá-iştha for jyéştha) or ai (as á-ichas for áichas) must often be pronounced as equivalent to two short syllables. 9. The spelling of a few words regularly ? misrepresents their metrical value; thus pāvaká must always be pronounced as pavākā, mrlaya as mrlaya, and suvānā nearly always as svāná.

¹ There are also several longer stanzas formed by adding more verses and consisting of 52, 56, 60, 64, 68, and 72 syllables; but all these are rare: only two stanzas of 68 and one of 72 are found in the RV.

 $^{^2}$ No infringement of this rule occurs in any metre of the RV. but the comparatively rare Dwipadā Vírāj (4 \times 5), in which three exceptions are met with.

⁸ The vowels ī, ū, e when Pragrhya (25, 26), however, remain long before vowels. When a final long vowel is the result of Sandhi, it also remains long; tásmā adāt for tásmai adāt.

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I. Simple Stanzas.

- 2. The Vedic hymns consist chiefly of simple stanzas, that is, of such as are formed of verses which are all metrically identical. Different stanzas are formed by combining three, four, five, or six identical verses. The following is an account of the various types of verse and of the different simple stanzas formed by them.
- A. Verse of eight syllables. This is a dimeter verse consisting of two equal members of four syllables each, the popular and the cadence. In the opening the first and third syllable are indifferent, while the second and fourth are preferably long. When the second is short, the third is almost invariably long. In the cadence the rhythm is typically iambic, the first and third syllables being almost always short, while the second is usually long (though it is not infrequently short also). Thus the prevailing scheme of the whole verse is -2
 - a. Even after every admissible vowel restoration a good many verses of this type exhibit the anomaly (which cannot be removed without doing violence to the text) of having one syllable too few; e. g. tam tuz vayam pito. There are also here a very few instances of one or even two syllables too many; e. g. agnim il> | bhujam yavi | stham and vayam tad as | ya sambhrtam | vasu.
 - 3. a. The Gāyatrī 1 stanza consists of three 2 octosyllabic verses; 3 e. g.

 $^{^1}$ Next to the Tristubh this is the commonest metre in the RV., nearly one-fourth of that Samhitā being composed in it; yet it has entirely disappeared in Classical Sanskrit. The Avesta has a parallel stanza of 8×8 syllables.

² The first two Pādas of the Gāyatrī are treated as a hemistich in the Samhitā text, probably in imitation of the hemistich of the Anuştubh and the Tristubh; but there is no reason to believe that in the original text the second verse was more sharply divided from the third than from the first.

³ By far the commonest variation from the normal type is that in which the second syllable of the cadence is short (). This occurs about as often in the first verse of Gayatris as in the second and third combined.

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agnim ile | purchitam | - - - | - - - | yajňásya de | vám rtvíjam | - - - - | - - - | hótāram ra | tnadhātamam || - - - - | - - - |

a. A comparatively rare but sufficiently definite variety of Gayatri 1 differs from the normal type by having a decided trochaic rhythm in the cadence,2 while the iambic rhythm ? of the opening is more pronounced than usual; e.g.

> tuám no ag | ne máhobhih | U - U - U - U - U | pāhi visva | syā árāteh | - - - | - - - | utá dvisó | mártiasya || u - u - | - u - u ||

b. The Anustubh stanza consists of four octosyllabic verses, divided into two hemistichs; e.g.

á yás te sar | pirāsute | - - - - | - - - | ágne sám ás | ti dháyase | - - - - | - - - | áisu dyumnám | utá śrávah | - - - - | - - - - | á cittám már | tiesu dhāḥ || - - - - | - - - |

a. In the latest hymns of the RV. there begins a tendency to differentiate the first from the second verse of an Anustubh hemistich by making the end of the former trochaic, while the cadence of the latter becomes more strictly iambic. Although in these hymns the iambic cadence of the first verse is still the most frequent (25 per cent.) of all varieties, it is already very nearly equalled by the next commonest (28 per cent.), which is identical with the normal and characteristic cadence of the first verse in the epic Anustubh 4 (śloka). The scheme of the whole hemistich according to this innovation 5 then is: 2-2-|0-2||2-2-|0-02|| c.g. keší visá | sya pátrena || yád rudréná | pibat sahá ||

¹ The only long series of such trochaic Gayatris occurs in RV. viii.

² The trochaic Gayatri is commonest in Mandalas i and viii, which taken together contain about two-thirds of the total number of examples in the RV.

³ The frequency of this metre is about one-third that of Gayatri in the RV., but in the post-Vedic period it has become the predominant metre. The Avesta has a parallel stanza of 4×8 syllables.

⁴ Where the iambic cadence in the first verse has entirely disappeared.

This is the regular type of the Anustubh in the AV.

c. The Pankti stanza consists of five octosyllabic verses ¹ divided into two hemistichs of two and of three verses respectively. In origin it seems to be an extension of the Anustubh by the addition of a fifth verse. This is indicated by the fact that in hymns consisting entirely of Panktis the fifth verse of every stanza is (except in i. 81) regularly a refrain (e. g. in i. 80). The following is an example of a Pankti stanza:—

itthá hí sóma ín máde | brahmá cakára várdhanam || śáviṣṭha vajrinn ójasā | pṛthivyá níḥ śaśā áhim | árcann ánu svarájiam ||

d. In about fifty stanzas of the RV. the number of octosyllabic verses is increased to six and in about twenty others to seven, generally by adding a refrain of two verses to an Anustubh (e.g. viii. 47) or to a Pankti (e.g. x. 133, 1-3). The former is called Mahāpankti (48), the latter Śakvarī (56).

4. B. Verses of eleven syllables differ from those of eight in consisting of three members (the opening, the break, and the cadence). They also contrast with the latter in two other respects: their cadence is trochaic² (-∪-") and they have a caesura, which follows either the fourth or the fifth syllable. The rhythm of the syllables preceding the caesura is prevailingly iambic, being "-"-" or "-" or "-" or "-". Thus the scheme of

¹ The Avesta has a parallel stanza of 5 × 8 syllables.

The only irregularity here is that the first syllable of the cadence may be short when it coincides with the end of a word.

³ This appears to have been the original position of the caesura because the parallel verse of the Avesta has it there and never after the fifth syllable.

Identical with the opening of the octosyllabic verse.

⁵ The fourth syllable here is sometimes short: the fifth is then always long.

The first of these two syllables is sometimes, but rarely, long in the old hymns of the RV., still more rarely in the later hymns, and hardly ever in B.

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the whole normal verse of eleven syllables is:

- a. Apart from corruptions or only seeming irregularities (removable by restoration of vowels) several verses of this type have one syllable too many or too few; 1 e.g. ta no vidvamsa, manma vo cetam adyá 2 (12); tám im gíro, jána | yo ná pátnih 3 (10). Occasionally two syllables are wanting after the caesura or the verse is too long by ? a trochee added at the end ; e. g. tá ū sū no, [. .] ma | hó yajatrāḥ (9) ; ayam sa hóta, [UU] yó dvijánmā (9); ráthebhir yāta, rati | mádbhir ásva | parnaih (18).
 - 5. The Tristubh stanza, the commonest in the RV.,4 consists of four verses of eleven syllables 5 divided into two hemistichs. The following are hemistichs of each type:
 - (a) anägāstvé, aditi | tvé turāsaḥ | imáṃ yajñáṃ, dadhatu | śrósamānāh ||

(b) asmākam santu, bhúva nasya gópāḥ píbantu somam, áva | se no adyá ||

a. A few Tristubh stanzas of only two verses (dvipadā) occur (e.g. vii. 17). Much commoner are those of three verses (viraj), the first two of which (as in the Gayatri stanza) are treated in the ? Samhita text as a hemistich: the whole of some hymns is composed in this three-line metre (e.g. iii. 25). Fairly frequent are also Tristubh stanzas of five verses divided into two hemistichs of two and three verses respectively. They are always of isolated occurrence, appearing generally at the end of (Tristubh) hymns, but never forming an entire hymn.

1 This anomaly also appears in the metre of later Vedic texts and of

The extra syllable in such cases is perhaps due to the verse being , inadvertently continued after a fifth syllable caesura as if it were a fourth syllable caesura.

The deficiency of a syllable in such cases may have been partly due to the similarity of the decasyllabic Dvipadā Virāj (8) with which Tristubh verses not infrequently interchange.
About two-fifths of the RV, are composed in this metre.

^b The Avesta has a parallel stanza of 4 x 11 syllables with caesura

after the fourth syllable.

6 These are accounted Atijagati (52) or Sakvari stanzas by the ancient metricians when the fifth verse is a repetition of the fourth. If it is not a repetition it is treated in the Samhita text as a separate verse (as v. 41, 20; vi. 63, 11) and is called an ekapada by the metricians.

6. C. The verse of twelve syllables is probably an extension 1 of the Tristubh verse by one syllable which gives the trochaic cadence of the latter an iambic character. 2 The rhythm of the last five syllables is therefore $- \lor - \lor \lor$. The added syllable being the only point of difference, the scheme of the whole verse is:

- a. Several examples occur of this type of verse (like the Tristubh) having one, and occasionally two, syllables too many or too few; e.g. må no mårtäya, ripåve väjinīvasū (18); ródasī å; vada | tā gaņaśriyaḥ (11); sá drlhé cit, abhí tṛ | natti våjam år | vatā (14); píbā sómam, $[\smile \smile]$ e | nå ŝatakrato (10).
- 7. The Jagatī stanza, the third in order of frequency in the RV., consists of four verses of twelve syllables divided into two hemistichs. The following hemistich gives an example of each of the two types of verse:

anānudó, vṛṣabhó | dódhato vadháḥ | gambhīrā ṛṣvó, ásam | aṣṭakāviaḥ ||

a. There is an eleven syllable variety of the Jagati verse which is sufficiently definite in type to form entire stanzas in two hymns of the RV. (x. 77, 78). It has a caesura after both the fifth and the seventh syllable, its scheme being $\square - \square - \cup , - - , \cup - \cup \square$? The following hemistich is an example:

abhraprůso ná, väcá, prusa vásu | havismanto ná, yajílá, vijanúsah ||

8. D. The verse of five syllables resembles the last five syllables of the Tristubh verse in rhythm, its commonest form being $\smile - \smile - \succeq$, and the one next to it in frequency $- \smile - \succeq |^3$

3 That is, its first syllable is less often long than short

¹ It is probably not Indo-Iranian, because though a verse of 12 syllables occurs in the Avesta, it is there differently divided (7+5).

2 As the Gāyatrī verse is never normally found in combination with the Tristubh, but often with the Jagatī verse, it seems likely that the iambic influence of the Gāyatrī led to the creation of the Jagatī, with which it could form a homogeneous combination.

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The Dvipadā Virāj stanza¹ consists of four such verses · divided into two hemistichs: 2 e.g.

> pári prá dhanva | índrāya soma | svādúr mitráya | pūsné bhágāya ||

a. Owing to the identity of the cadence a Dvipada hemistich 3 not infrequently interchanges in the same stanza with a Tristubh verse; 4 e.g.

> priyá vo náma | huve turánam | å yát trpán, maruto | vävasänäh ||

b. The mixture of Dyipada hemistichs with Tristubh verses led to an entire hymn (iv. 10) being composed in a peculiar metre consisting of three pentasyllabic verses followed by a Tristubh; e.g.

ágne tám adyá | ásvam ná stómaih | krátum ná bhadrám | hrdispŕsam, rdhiá | mā 7 ta óhaih ||

II. Mixed Stanzas.

9. The only different verses normally used in combination to form a stanza are the Gayatri and the Jagati. The principal metres thus formed are the following:

a. Stanzas of 28 syllables consisting of three verses, the first two of which are treated as a hemistich:

^{? 1} This stanza is somewhat rare, occurring in the RV, not much more than a hundred times.

² The otherwise universal rule that the end of a verse must coincide with the end of a word is three times ignored in this metre (at the end of the first and third verses).

With this metre compare the defective Tristubh verse of ten syllables (4 a).

⁴ This interchange occurs especially in RV. vii. 34 and 56. 5 Here the verb, though the first word of the verse (App. III, 19 b), is unaccented. This is because the end of the first and the third verse in this metre has a tendency to be treated like a caesura rather than a division of the stanza. Cp. note 2.

These three verses are treated as a hemistich in the Samhita text. 7 The verb is accented because in the Samhitā text it is treated as the first word of a separate verse.

1. Usnin: 8812; e. g.

ágne vája | sya gómatah | íśānah sa | haso yaho || asmé dhehi, jātave | do máhi śrávah ||

2. Puraușnih: 1288; e. g.

apsú antár, amŕtam | apsú bhesajám | apám utá | prášastaye || dévā bhaya | ta vājínah ||

3. Kakubh: 8 12 8; e.g.

ádhā hí in | dra girvaņaḥ | úpa tvā kāmān, maháḥ | sasrjmáhe || udéva yán | ta udábhiḥ ||

b. Stanzas of 36 syllables consisting of four verses divided into two hemistichs: Brhatī 8 8 12 8; e.g.

śścībhir naḥ | śścīvasū |
dévā náktam | daśasyatam ||
má vāṃ rātír, úpa da | sat kádā caná |
asmád rātíḥ | kádā caná ||

c. Stanzas of 40 syllables consisting of four verses divided into two hemistichs: Satobrhatī 12 8 12 8; e.g.

jánāso agním, dadhi | re sahovídham | havísmanto | vidhema te || sá tvám no adyá, sumá | nā ihávitá | bhávā váje | su santia ||

- 10. There are besides two much longer mixed stanzas of seven verses, each of which is split up into three divisions of three, two, and two verses respectively in the Samhita text.
- a. Stanzas of 60 syllables consisting of six Gayatri verses and one Jagati: Atišakvarī 888, 88, 128; 2 e. g.

These are the composition of a very few individual poets.
 Only about ten examples of this metre occur in the RV. CC-0. Prof. Satya Vrat Shastri Collection.

MIXED STANZAS
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suşumá yā | tam ádribhiḥ |
góśrītā mat | sarā imé |
sómāso mat | sarā imé ||
ā rājānā | divispṛśā |
asmatrá gan | tam úpa naḥ ||
imé vāṃ mitrā, -varu | ṇā gávāśiraḥ |
sómāḥ śukrá | gávāśiraḥ ||

b. Stanzas of 68 syllables consisting of four Gayatri and three Jagati verses: Atyasti 12 12 8, 8 8, 12 8; e.g.

sá no nédistham, dádrá | āna á bhara | ágne devébhih, sáca | nāh sucetúnā | mahó rāyáh | sucetúnā || máhi śavi | stha nas kṛdhi | saṃcákṣe bhu | jé asiái || máhi stotfbhyo, magha | van suvíriam | máthīr ugró | ná śávasā ||

a. Besides the above mixed metres various other but isolated combinations of Gäyatrī and Jagatī verses occur in the RV., chiefly in single hymns. There are stanzas of this kind containing 20 syllables (128); 282 syllables (128, 12); 40 syllables (1212, 88); 44 syllables (1212, 128); 52 syllables (1212, 128).

8. 1. Tristubh verses are quite often interspersed in Jagati stanzas, but never in such a way as to form a fixed type of stanza or to make it doubtful whether a hymn is a Jagati one. This practice probably arose from the interchange of entire Tristubh and Jagati stanzas in the same hymn bringing about a similar mixture within a single stanza. 2. An occasional licence is the combination of a Tristubh with a Gäyatri verse in the same stanza. This combination appears as a regular mixed stanza (11 8, 8 8) in one entire hymn (RV. x. 22). 8. The combination of a Tristubh verse with a Dvipadā Virāj hemistich has already been noted (8 a).

8 Except stanzas 7 and 15, which are pure Anuştubh and Triştubh respectively.

¹ This is the only comparatively common long metre (of more than 48 syllables) in the RV., where more than 80 Atyaşti stanzas occur.

2 RV. viii. 29.

3 RV. ix. 110.

4 RV. x. 98.

² RV. viii, 29. ⁵ RV. viii, 85. ⁶ RV. v. 87.

⁷ But the intrusion of Jagati verses in a Tristubh hymn is exceptional in the RV., though very common in the AV. and later.

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III. Strophic Stanzas.

- 11. Two or three stanzas are often found strophically combined in the RV., forming couplets or triplets.
- A. Three simple stanzas (called trea) in the same metre are often thus connected. Gayatri triplets are the commonest; less usual are Usnih, Brhatī, or Pankti triplets; while Tristubh triplets are rare. A hymn consisting of several triplets often concludes with an additional stanza in a different metre.
- a. It is a typical practice to conclude a hymn composed in one metre with a stanza in another. A Tristubh stanza at the end of a Jagatī hymn is the commonest; a final Anustubh stanza in Gāyatrī hymns is much less usual; but all the commoner metres are to some extent thus employed except the Gayatri, which is never used in this way.
- B. Two mixed stanzas in different metres are often combined, the RV. containing about 250 such strophes. This doubly mixed strophic metre, called Pragatha, is of two main types:
- 1. The Kākubha Pragātha is much the less common kind of strophe, occurring only slightly more than fifty times in the RV. It is formed by the combination of a Kakubh with a Satobrhatī stanza: 8 12, 8 + 12 8, 12 8; e.g.

á no áśvä | vad aśvinä | vartír yāsistam, madhu | pātamā narā || gómad dasrā | híranyavat || suprāvargám, suvíryam | susthú váriam | ánādhṛṣṭam | rakṣasvínā || asmínn á vām, āyáne | vājinīvasū | vísvā vāmā | ni dhīmahi ||

2. The Barhata Pragatha is a common strophe, occurring nearly two hundred times in the RV. It is formed by the combination of a Brhatı with a Satobrhatı stanza: 88, 128+ 12 8, 12 8; e. g. CC-0. Prof. Satya Vrat Shastri Collection.

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dyumní vām | stómo aśvinā |
krívir ná sé | ka á gatam ||
mádhvah sutásya, sá di | ví priyó nárā |
pātám gauráv | ivériņe ||
píbatam gharmám, mádhu | mantam aśvinā |
á barhíh sī | datam narā ||
tá mandasāná, mánu | so duroná á |
ní pātam vé | dasā váyah ||

a. Of these two types there are many variations occurring in individual hymns, chiefly by the addition of one (8), two (12 8), three (12 8 8), or once (vii. 96, 1-8) even four verses (12 12 8 8).

APPENDIX III

THE VEDIC ACCENT.

1. The accent is marked in all the texts of the four Vedas as well as in two Brāhmaṇas, the Taittirīya (including its Āraṇyaka) and the Śatapatha (including the Bṛhadāraṇyaka Upaniṣad).

The Vedic, like the ancient Greek, accent was a musical one, depending mainly on pitch, as is indicated both by its not affecting the rhythm of metre and by the name of the chief tone, udatta raised. That such was its nature is, moreover, shown by the account given of it by the ancient native phoneticians. Three degrees of pitch are to be distinguished, the high, properly represented by the udatta, the middle by the svarita (sounded), and the low by the anudatta (not raised). But in the Rigyeda the Udatta. the rising accent, has secondarily acquired a middle pitch, lower than the initial pitch of the Svarita. The Svarita is a falling accent representing the descent from the Udatta pitch to tonelessness. In the Rigveda it rises slightly above Udatta pitch before descending: here therefore it has something of the nature of a circumflex. It is in reality always an enclitic accent following an Udatta, though it assumes the appearance of an independent accent when the preceding Udatta is lost by the euphonic change of a vowel into the corresponding semivowel (as in kvå = kúå). the latter case it is called the independent Syarita. The Anudatta is the low tone of the syllables preceding an Udatta.

2. There are four different methods of marking the accent in Vedic texts. The system of the Rigveda, which is CC-0. Prof. Satya Vrat Shastri Collection.

followed by the Atharvaveda, the Vajasaneyi Samhita, the Taittiriya Samhita and Brahmana, is peculiar in not marking the principal accent at all. This seems to be due to the fact that in the RV. the pitch of the Udatta is intermediate between the other two tones. Hence the preceding Anudatta, as having a low pitch, is indicated below the syllable bearing it by a horizontal stroke, while the following Svarita, which at first rises to a slightly higher pitch and then falls, is indicated above the syllable bearing it by a vertical stroke; e.g. agninā = agninā; vīryam = vīryam (for vīriam). Successive Udattas at the beginning of a hemistich are indicated by the absence of all marks till the enclitic Svarita which follows the last of them or till the Anudatta which (ousting the enclitic Svarita) follows the last of them as a preparation for another Udatta (or for an independent Svarita); e. g. tāv ā yātam = tāv ā yātam; tavet tat satyam1 = távét tát satyám. On the other hand, all successive unaccented syllables at the beginning of a hemistich are marked with the Anudatta; e. g. vaiśvanaram =vaiśvānarám. But all the unaccented syllables following a Svarita remain unmarked till that which immediately precedes an Udatta (or independent Svarita); e.g. imam mė gange yamune sarasyatį sutudri = imam me gange yamune sarasvati śútudri.

a. Since a hemistich of two or more Pādas is treated as a unit that consists of an unbroken chain of accented and unaccented syllables, and ignores the division into Pādas, the marking of the preceding Anudātta and the following Svarita is not limited to the word in which the Udātta occurs, but extends to the contiguous words not only of the same, but of the succeeding Pāda; e.g. agninā rayim aśnavat poṣām eva dive-dive = agninā rayim aśnavat

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Here the enclitic Svarita, which would rest on the syllable sa if the following syllable were unaccented, is custed by the Anudātta, which is required to indicate that the following syllable tyam has the Udātta.

póşam eva dive-dive; sa nah pitéva sünávé 'gne süpāyano bhava = sá nah pitéva sünávé 'gne süpāyanó bhava.¹

b. When an independent Svarita immediately precedes an Udatta, it is accompanied by the sign of the numeral 1 if the vowel is short and by 3 if it is long, the figure being marked with both the Svarita and the Anudatta; e.g. apsylantah = apsú antáh; rāyo 3 vanih = rāyo 'vánih

(cp. 17, 8). 2 21 3 4 7 :

3. Both the Maitrayani and the Kathaka Samhitas agree in marking the Udatta with a vertical stroke above (like the Svarita in the RV.), thereby seeming to indicate that here the Udatta rose to the highest pitch; e.g. agnina. But they differ in their method of marking the Svarita. The Maitrayani indicates the independent Syarita by a curve below; e.g. vīryam = vīryam; but the dependent Svarita by a horizontal stroke crossing the middle of the syllable or by three vertical strokes above it; while the Kathaka marks the independent Svarita by a curve below only if an unaccented syllable follows, but by a hook below if the following syllable is accented; e.g. vīryam = vīryam badhnāti; vīryam = vīryam vyācaste; the dependent Svarita has a dot below the accented syllable.3 The Anudatta is marked in both these Samhitas with a horizontal stroke below (as in the RV.).4

4. In the Samaveda the figures 1, 2, 3 are written above the accented syllable to mark the Udatta, the Svarita, and

² As in kvà = kúà, viryàm = viríàm.

3 In L. v. Schroeder's editions of these two Samhitas the Udatta

and the independent Svarita only are marked.

In the Pada text on the other hand, each word has its own accent only, unaffected by contiguous words. The two above hemistichs there read as follows: agnina rayim asnavat posam eva dives dive; sah nah pita siva sunave agne su supayanah bhaya.

⁴ When the text of any of the Samhitäs is transliterated in Roman characters, the Anudatta and the enclitic Svarita are omitted as unnecessary because the Udatta itself is marked with the sign of the acute; thus againa becomes againa.

VEDIC ACCENTDigitized By Siddhanta eGangotri Gyaan Kosha

the Anudatta respectively as representing three degrees of pitch; e.g. barhişi = barhişi (barhişi). The figure 2 is, however, also used to indicate the Udatta when there is no following Svarita; e.g. girā = girā (girā). When there are two successive Udattas, the second is not marked, but the following Svarita has 2r written above; e.g. dviso martyasya (dvisó mártyasya). The independent Svarita is also marked with 2r, the preceding Anudatta being indicated by 3k; e.g. tanvā = tanvā.

5. The Satapatha Brahmana marks the Udatta only. It does so by means of a horizontal stroke below (like the Anudatta of the RV.); e.g. purusah = purusah. Of two or more successive Udattas only the last is marked; e.g. agnir hi vai dhūr atha = agnir hi vái dhūr átha. An independent Svarita is thrown back on the preceding syllable in the form of an Udātta; e.g. manusyesu = manuşyeşu for manuşyeşu. The Svarita produced by change to a semivowel, by contraction, or the elision of , initial a is similarly treated; e.g. evaitad = évaitad for evaltád (= evá etád).

6. Accent of single words. Every Vedic word is, as a rule, accented and has one main accent only. In the original text of the RV. the only main accent was the Udatta which, as Comparative Philology shows, generally rests on the same syllable as it did in the Indo-European period; e. g. ta-tá-s stretched, Gk. τα-τό-ς; jánu n. knee, Gk. γόνυ; . á-drś-at, Gk. ε-δρακ-ε; bhára-ta, Gk. φέρε-τε. But in the written text of the RV. the Svarita appears to be the main accent in some words. It then always follows a y or v which represents original i or u with Udatta; e.g. rathyàm

¹ But φερόμενο-s (bháramāṇas) by the secondary Greek law of accentuation which prevents the acute from going back farther than the third syllable from the end of a word.

CC-0. Prof. Satva Vrat Shastri Collection.

Digitized By Siddhanta eGangotri Gyaan Kosha = rathiam¹; svar² = suar n. light; tanvam = tanuam.³
Here the original vowel with its Udatta must be restored in pronunciation except in a very few late passages.

- 7. Double Accent. One form of dative infinitive and two types of syntactical compounds have a double accent. The infinitive in tavai, of which numerous examples occur both in the Samhitäs and the Brähmanas, accents both the first and the last syllable; e. g. é-tavái to go; ápa-bhartavái to take away. Compounds both members of which are duals in form (186 A 1), or in which the first member has a genitive ending (187 A 6 a), accent bothmembers; e. g. mitrá-várunā Mitra and Varuna; bŕhas-páti lord of prayer. In B. a double accent also appears in the particle vává.
- 8. Lack of Accent. Some words never have an accent; others lose it under certain conditions.

A. Always enclitic are:

- a. all cases of the pronouns ena he, she, it, tva another, sama some; and the following forms of the personal pronouns of the first and second persons: mā, tvā; me, te; nau, vām; nas, vas (109 a), and of the demonstrative stems i and sa: īm (111 n. 3) and sīm (180).
- b. The particles ca and, u also, vā or, iva like, gha, ha just, cid at all, bhala indeed, samaha somehow, sma just, indeed, svid probably.

B. Liable to loss of accent according to syntactical

position are:

a. vocatives, unless beginning the sentence or Pāda.

- b. finite verbs in principal clauses, unless beginning the sentence or Pada.
- c. oblique cases of the pronoun a, if unemphatic (replacing a preceding substantive) and not beginning the sentence or Pāda; e.g. asya jánimāni his (Agni's) births (but asyá uṣásaḥ of that dawn).

¹ Acc. of rathi charioteer.

² In the TS. always written súvar.

³ Acc. of tanú body. CC-0. Prof. Satya Vrat Shastri Collection.

d. yáthā as almost invariably when, in the sense of iva like, it occurs at the end of a Pāda; e.g. tāyávo yathā like thieves; kám indeed always when following nú, sú, hí.

1. Accentuation of Nominal Stems.

9. The most important points to be noted here are the following:—

A. Primary Suffixes:

a. Stems in as accent the root if neut. action nouns, but the suffix if masc. agent nouns; e.g. áp-as n. work, but ap-ás active. The same substantive here, without change of meaning, sometimes varies the accent with the gender; e.g. rákṣ-as n., rakṣ-ás m. demon.

b. Stems formed with the superlative suffix is the accent the root; e. g. yajistha sacrificing best. The only exceptions are jyestha eldest (but jyestha greatest) and kanistha youngest (but kanistha smallest). When the stem is compounded with a preposition, the latter is accented; e. g. á-gamistha coming best.

c. Stems formed with the comparative suffix Tyams invariably accent the root; e.g. jav-Tyams swifter. When the stem is compounded with a preposition, the latter is accented; e.g. prati-cyavTyams pressing closer against.

d. Stems formed with tar generally accent the root when the meaning is participial, but the suffix when it is purely nominal; e.g. da-tar giving (with acc.), but da-tar giver.

c. Stems in man when (neut.) action nouns, accent the root, but when (masc.) agent nouns the suffix; e. g. kár-man n. action, but dar-mán, m. breaker. The same substantive here varies, in several instances, in accent with the meaning and gender (cp. above, 9 A a); e. g. bráhman n. prayer, brahmán m. one who prays; sád-man, n. seat, sad-mán, m. sitter. When these stems are compounded with prepositions,

These two exceptions arise simply from the desire to distinguish the two meanings of each of them. See below (16, footnote 2).

Digitized By Siddhanta eGangotti Gyaan Kosha the latter are nearly always accented; e.g. prá-bharman, n. presentation.

B. Secondary Suffixes:

a. Stems in in always accent the suffix; e.g. asv-in

possessing horses.

b. Stems in tama, if superlatives, hardly ever accent the suffix (except puru-táma very many, ut-tamá highest, šaśvattamá most frequent), but if ordinals, the final syllable of the suffix; e. g. śata-tamá hundredth.

c. Stems in ma, whether superlatives or ordinals, regularly accent the suffix; e.g. adha-má lowest; aṣṭa-má eighth:

except anta-ma next (but twice anta-ma).

2. Accentuation of Compounds.

10. Stated generally, the rule is that iteratives, possessives, and governing compounds accent the first member, while determinatives (Karmadharayas and Tatpurusas), and regularly formed co-ordinatives accent the last member (usually on its final syllable). Simple words on becoming members of compounds generally retain their original accent. Some, however, always change it: thus visva regularly becomes viává; others do so in certain combinations only: thus purva prior becomes purvá in purvá-citti f. first thought, pūrvá-pīti f. first draught, pūrvá-hūti first invocation; médha sacrifice shifts its accent in medhá-pati lord of sacrifice and medhá-sāti f. reception of the sacrifice, and vīrá hero in puru-víra possessed of many men and su-víra heroic. An adjective compound may shift its accent from one member to another on becoming a substantive or a proper name; e.g. sú-krta well done, but su-krtá, n. good decd; á-rāya niggardly, but a-raya m. name of a demon.

a. Iteratives accent the first member only, the two words being separated by Avagraha in the Pada text, like the members of other compounds; e.g. áhar-ahar day after day; yád-yad whatever; yáthā-yathā as in each case; adyá-adya, áváh-ávah on each to-day, on each to-morrow; prá-pra forth

and again: Giba Philosadainka againt and again.

b. In governing compounds the first member, when it is a verbal noun (except śikṣā-nará helping men) is invariably accented; e. g. trasá-dasyu terrifying foes, name of a man; present or aorist participles place the accent, wherever it may have been originally, on their final syllable; e. g. tarád-dveṣas overcoming (tárat) foes. When the first member is a preposition, either that word is accented, or the final syllable of the compound if it ends in a; e. g. abhí-dyu directed to heaven, but adhas-pad-á under the feet; anu-kāmá according to wish (kāma).

c. Bahuvrihis normally accent their first member; e.g. rája-putra having kings as sons (but rāja-putrá son of a king); viśváto-mukha facing in all directions; sahá-vatsa accompanied by her calf.

a. But about one-eighth of all Bahuvrihis accent the second member (chiefly on the final syllable). This is commonly the case when the first member is a dissyllabic adjective ending in 1 or u, invariably in the RV. when it is puru or bahu much; e.g. tuvi-dyumna having great glory; vibhu-kratu having great strength; puru-putra having many sons; bahv-anna having much food. This also is the regular accentuation when the first member is dvi two, tri three, dus ill, su well, or the privative particle a or an; e.g. dvi-pad two-footed, tri-nabhi having three naves, dur-manman ill-disposed, su-bhaga well-endowed, a-dant toothless, a-phalá lacking fruit (phála).

d. Determinatives accent the final member (chiefly on the final syllable).

1. Ordinary Karmadharayas accent the final syllable; e.g. prathama-já first-born, prätar-yúj early yoked, mahā-dhaná great spoil. But when the second member ends in i, man, van, or is a gerundive (used as a n. substantive), the penultimate syllable is accented; e.g. dur-gfbhi hard to hold; su-tárman crossing well; raghu-pátvan swift-flying; pürva-péya, n. precedence in drinking.

I The later Samhitäs tend to follow the general rule; e.g. purú-nāman (SV.) many-named.

² Bahuvrihis formed with a or an are almost invariably accented on the final syllable as a distinction from Karmadhārayas (which normally accent the first syllable, as a-manusa inhuman); e.g. a-matra measureless.

- a. The first member is, however, accented under the following conditions. It is generally accented when it is an adverbial word qualifying a past participle in ta or na or a verbal noun in tt; e.g. dur-hita faring ill; sadhá-stuti joint praise. It is almost invariably accented when it is the privitive particle a or an' compounded with a participle, adjective, or substantive; e.g. án-adant not cating, á-vidvāms not knowing, á-kṛta not done, á-tandra unucearied, á-kumāra not a child. The privative particle is also regularly accented, when it negatives a compound; e.g. án-aśva-dā not giving a horse, án-agnidagdha not burnt with fire.
- 2. Ordinary Tatpurusas accent the final syllable; e.g. gotra-bhíd opening the cow-pens, agnim-indhá fire-kindling, bhadra-vādin uttering auspicious cries; uda-meghá shower of water. But when the second member is an agent noun in ana, an action noun in ya, or an adjective in i, or van, the radical syllable of that member is accented; e.g. devamádana exhilarating the gods; ahi-hátya n. slaughter of the dragon; pathi-rákṣi protecting the road; soma-pávan Soma-drinking.
- a. The first member is, however, accented when it is dependent on past passive participles in ta and na or on action neuns in ti; e.g. devá-hita ordained by the gods, dhǎna-sāti acquisition of wealth. It is usually also accented, if dependent on páti lord; e.g. grhá-pati lord of the house. Some of these compounds with páti accent the second member with its original accent; some others in the later Samhitäs, conforming to the general rule, accent it on the final syllable; thus apsarā-pati (AV.) lord of the Apsarases, ahar-pati (MS.) lord of day, nadī-pati (VS.) lord of rivers.
- β. A certain number of Tatpurusas of syntactical origin, having a genitive case-ending in the first member nearly always followed by pati, are doubly accented; c.g. bfhas-pati lord of prayer. Other are apam-napat son of waters, nara-samsa (for naram-samsa) praise of men, sunah-samsa Dog's tail, name of a man. The analogy of these is followed by some Tatpurusas without case-ending in the first member: saci-pati lord of might; tanu-napat son of himself (tanu); nf-samsa praise of men.

¹ Sometimes, however, the first syllable of the second member is accented; e.g. a-jára unaging; a-mítra m. enemy (non-friend: mitrá); a-míta immoria (from mrtá) a-míta immoria (from mrtá) a Vrat Shastri Collection.

c. Regularly formed Dvandvas (186 A 2. 3) accent the final syllable of the stem irrespective of the original accent of the last member; e.g. ajāváyaḥ m. pl. goats and sheep; aho-rātráṇi days and nights; iṣṭā-pūrtám n. what is sacrificed and presented.

a. The very rare adverbial Dyandvas accent the first member:

áhar-divi 1 day by day, säyám-prátar evening and morning.

6. Co-ordinatives consisting of the names of two deities, each dual in form (Devatā-dvandvas), accent both members; e.g. indrā-váruņā Indra and Varuņa; sūryā-māsā Sun and Moon. A few others, formed of words that are not the names of deities, are similarly accented; e.g. turvásā-yádū Turvasa and Yadu; mātárā-pitárā mother and father.²

3. Accent in Declension.

11. a. The vocative, when accented at all (18), invariably has the acute on the first syllable; e. g. pitar (N. pitá), déva (N. devá-s). The regular vocative of dyú (dyáv) is dyàus, i. e. diaus (which irregularly retains the s of the nom.: ep. Gk. $Z\epsilon\hat{v}$), but the accent of the N., dyáus, usually appears instead.

b. In the a and ā declensions the accent remains on the same syllable throughout (except the vocative); e. g. devá-s, devá-sya, devá-nām. This rule includes monosyllabic stems, pronouns, the numeral dvá, and radical ā stems; e. g. from má: máyā, má-hyam, máy-i; from tá: tá-sya, té-ṣām, tá-bhis; from dvá: dvá-bhyām, dváyos; from já m. f. offspring: já-bhyām, já-bhis, já-bhyas, já-su.

a. The cardinal stems in a, pañca, nava, dasa (and its compounds) shift the accent to the vowel before the endings bhis, bhyas, su, and to the gen. ending nam; asta shifts it to all the endings and sapta to the gen. ending; e.g. pañca-bhis, pañca-nam; sapta-bhis, sapta-nam; asta-bhis, asta-bhyas, asta-nam.

¹ This is perhaps rather an irregular iterative in which the first member is repeated by a synonym.

Occasionally these compounds become assimilated to the normal type by losing the accent and even the infloxion of the first member; e. g. indragnf Indra and Agni, indra-vayú Indra and Vayu.

- Digitized By Siddhanta eGangotri Gyaan Kosha 8. The pronoun a this, though sometimes conforming to this rule (e. g. á-smai, á-sya, á-bhis), is usually treated like monosyllables not ending in a; e. g. a-syá, e-sám, ā-sám.
- c. When the final syllable of the stem is accented, the acute is liable to shift (except in the a declension) to the endings in the weak cases.
- In monosyllabic stems (except those ending in a) this is the rule;¹ e. g. dhí f. thought: dhiy-á, dhī-bhis, dhī-nám; bhú f. earth: bhuv-ás, bhuv-ós; náu f. ship: nāv-á, nau-bhís, nau-sú (Gk. ναυ-σί); dánt, m. tooth: dat-á, dad-bhís.¹

There are about a dozen exceptions to this rule: g6 cow, dy6 sky; nf man, stf star; kṣām earth; tān succession, rān joy, vān wood; vī m. ? 'bird; vīp rod; svār light; e.g. gāv-ā, gāv-ām, g6-bhis; dyāv-i, dyū-bhis; nār-e, nf-bhis, nf-ṣu(but nar-ām and nṛ-ṇām); stf-bhis; kṣām-i; tān-ā (also tan-ā); rāṇ-e, rāṃ-su; vāṃ-su (but van-ām); vī-bhis, vī-bhyas (but vī-nām); G. vīp-as; sūr-as (but sūr-6); also the dative infinitives bādh-e to press and vāh-e to contey. The irregular accentuation of a few other monosyllabic stems is due to their being reduced forms of dissyllables; these are drū wood (dāru), snū summit (sānu), švān dog (Gk. κύων), yūn (weak stem of yūvan young); e.g. drū-ṇā; snū-ṣu; šūnā, švā-bhis; yūn-ā.

- 2. When the final accented syllable loses its vowel, either by syncope or change to a semivowel, the acute is thrown forward on a vowel ending; e.g. from mahimán greatness: mahimná; agní fire: agny-ós; dhenú cow: dhenvá; vadhú bride: vadhv-ái (AV.); pitf faiher: pitr-á.
- a. Polysyllabic stems in f, ú, f and, in the RV., usually those in f, throw the acute on the ending of the gen. pl. also, even though the final vowel of the stem here retains its syllabic character; e.g. agnī-nām, dhenū-nām, dātṣ-ṇām, bahvī-nām (cp. 11 b a).
- 3. Present participles in at and ant throw the acute forward on vowel endings in the weak cases; e.g. tud-ant striking: tudat-a (but tudad-bhis). This rule is also

At the end of a compound a monosyllabic stem loses this accentuation; e.g. su-dhi wise, sudhi nam tion; Satya Viat Shastri Collection.

ACCENT IN DECLENSION
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followed by the old participles mahant great and brhant lofty; e.g. mahat-å (but mahád-bhis).

4. In the RV, derivatives formed with accented -affc throw the acute forward on yowel endings in the weak cases when the final syllable contracts to ic or uc; e.g. praty-anc turned towards: pratic-a(but pratyak-su); anv-anc following: anuc-ás; but práño forward; prác-i.1

4. Verbal Accent.

12. a. The augment invariably bears the acute, if the verb is accented at all (19); e.g. impf. á-bhavat; aor. á-bhūt; plup. á-jagan; cond. á-bharisyat. The accentuation of the forms in which the augment is dropped (used also as injunctives) is as follows. The imperfect accents the same syllable as the present; e.g. bhárat: bhárati; bhinát: bhinátti. The pluperfect accents the root; e.g. cākán (3. s.); namámas, tastámbhat; tatánanta; but in the 3. pl. also occur cakrpánta, dádhrsanta.

The agrist is variously treated. The s.and the is forms accent the root; e.g. vám-s-i (van win); šáms-iş-am. The root agrist (including the passive form) accents the radical vowel in the sing. active, but the endings elsewhere; e.g. 3. s. várk (√vri); pass. véd-i; 2. s. mid. nut-thás. The aorists formed with -a2 or -sa accent those syllables; e.g. ruhám, vidát; budhánta; dhuk-sá-nta. The reduplicated agrist accents either the reduplicated syllable; e.g. ninasas, piparat, jijanan; or the root, as pīparat, sisnathat.

b. Present System. The accent in the a conjugation (as in the a declension) remains on the same syllable throughout: on the radical syllable in verbs of the first and fourth classes, on the affix in the sixth (125); e.g. bhávati; náhyati; tudáti.

¹ In the other Samhitas, however, the accent is generally retained on the stem; thus the AV. forms the f. stem pratfo-1 (RV. pratfo-1).

In the a agrist several forms are found accenting the root; e.g.

áranta, sádatam, sánat.

The graded conjugation accents the stem in the strong forms (126), but the endings in the weak forms. strong forms the radical syllable is accented in the second 1 and the reduplicative syllable in the third class; 2 and the stem affix in the fifth, eighth, seventh, and ninth classes; e. g. ás-ti, ás-a-t, ás-tu; bíbhar-ti; kr-nó-ti, kr-náv-a-t; man-áy-a-te; yu-ná-j-mi, yu-náj-a-t; grh-ná-ti, grbhná-s (2. s. sub.); but ad-dhí, ad-yúr; bi-bhr-mási;3 kṛ-nv-é, kṛ-nu-hí; van-u-yāma, van-v-ántu; 4 yunk-té, vunk-svá; gr-nī-mási, gr-nī-hí.

c. Perfect. The strong forms (the sing. 1. 2. 3. ind. and 3. impy, act, and the whole subjunctive) accent the radical syllable, the weak forms (cp. 140) the endings; e. g. cakara; jabhár-a-t, vavárt-a-ti; mumók-tu; but cakr-úr, cakrmáhe; vavrt-yám; mu-mug-dhí. The participle accents

the suffix; e.g. cakr-vams, cakr-aná:

d. Aorist. The injunctive is identical in accentuation (as well as form) with the unaugmented indicative (see above, 12).

a. The root acr. accents the radical syllable in the subjunctive; e.g. kar-a-t, śrav-a-tas, gam-a-nti, bhaj-a-te; but the endings in the opt. and impv. (except the 3. s. act.), and the suffix in the participle; e.g. as-yam, as-ī-mahi; kr-dhí, ga-tam, bhū-ta (but 3. s. sró-tu), kr-svá; bhid-ánt, budh-aná.

Occasionally the 2. s. impv, mid. accents the root in other verbs

also; e.g. yák-sva (/ yaj).

In the third class the reduplicative syllable is accented in the

The radical syllable (in its strong form) is also in several instances accented in the 2. pl. act.; e.g. kar-ta beside kr-ta; gan-ta, gan-tana

beside ga-tá, &c.

In the mid. parts the rootils in several instances, accented; e.g. dyút-ana.

Eleven verbs of this class accent the root throughout: as sit, īd praise, īr set in motion, īš rule, caks sec, taks faskion, trā protect, nims kiss, vas wear, sī lie, sū bring forth; c. g. sáye, &c.

Four verbs, ci note, mad exhilarate, yu separate, hu sacrifice, accent the radical syllable; c. g. juhó-ti. A few other verbs do so in isolated forms; e.g. bibhar-ti (usually bibhar-ti).

weak forms also if the ending begins with a vowel; e.g. bf-bhr-ati.

In the second, fifth, seventh, eighth, and ninth classes the final syllable of the 8. pl. mid, is irregularly accented in rihaté (beside rihate); krnv-até, vrnv-até, sprnv-até, tanv-até, manv-até; bhuñj-até (beside bhuñj-áte); pun-até, rin-até.

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\$\beta\$. The s and is acr. accent the root in the subjunctive but the endings in the opt. and impv.; e.g. y\(x^2\), both-i\(\frac{1}{2}\)-a-t; but bhak-\(\frac{1}{2}\)-iy\(\frac{1}{2}\), dhuk-\(\frac{1}{2}\)-i-m\(\frac{1}{2}\)i (\(\frac{1}{2}\)), edh-i\(\frac{1}{2}\)-i-y\(\frac{1}{2}\)(AV.); aviq-\(\frac{1}{2}\)i, avi\(\frac{1}{2}\), avi\(\frac{1}{2}\)-in the act. part., but nearly always the suffix in the irregularly formed middle; \(\frac{2}{2}\) e.g. \(\frac{1}{2}\)-i-x\(\frac{1}{2}\), arca-s-\(\frac{1}{2}\)-in (\(\frac{1}{2}\)), arca-s-\(\frac{1}{2}\)-in (\(\frac{1}{2}\)).

7. The a agrist accents the thematic vowel throughout the moods (as in the unaugmented indicative) and the part.; e.g. vidát;

vidéyam; ruhá-tam; trpánt, guhá-māna.3

δ. The sa aor. accents the suffix in the impv.: dhak-sá-sva (√dah). The same accentuation would no doubt appear in the subjunctive and optative, but no examples of those moods (nor of the part.) occur.

«. In the reduplicated aor. the treatment of the subj. and opt. is uncertain because no normally formed accented example occurs; but

in the impv. the ending is accented; e.g. jigr-tam, didhr-ta.4

e. Future. The accent in all forms of this tense remains on the suffix syá or i-syá; e.g. e-syámi; kar-i-syáti; karisyánt.

f. Secondary conjugations. As all these (except the primary intensive) belong to the a conjugation, they accent the same syllable throughout. The causative (168) accents the penultimate syllable of the stem, as krodh-áya-ti enrages; the passive, the secondary intensive (172), and the denominative (175), accent the suffix yá; e.g. pan-yá-te is admired; rerih-yá-te licks repeatedly; gopā-yá-nti they protect. The desiderative (169) accents the reduplicative syllable; e.g. pi-prī-ṣa-ti desires to please. The primary intensive agrees with the third conjugational class in accenting the reduplicative syllable in the strong forms, but the endings with initial consonant in the weak forms of the indic act.; e.g. jó-havī-ti, jar-bhṛ-tás, but 3. pl. várvṛt-ati; in the mid. ind. the reduplicative syllable is more frequently accented

Noither the is nor the sis aor, forms participles.

But the root is accented, in several imperatives and participles, e.g. sana, sadatam, khyáta; sádant, dásamana.

No participial form occurs in this aor.

¹ No accented impv. forms occur in the s. aor. In the sis aor, the only accented modal form occurring is the impv.: yā-sis-tam.

^{5.} A certain number of unmistakable denominatives, however, nave the causative accent; e. g. mantrá-yati takes counsel (mántra).

than not; e.g. te-tik-te, less often ne-nik-te. In the subj. and part the reduplicative syllable is regularly accented; e.g. ján-ghan-a-t, ján-ghan-a-nta; cékit-at, cékit-āna. The accentuation of the imperative was probably the same as that of the present reduplicating class (12 b); but the only accented forms occurring are in the 2. s. act., as jägṛ-hí, carkṛ-tát.

5. Accent of Nominal Verb Forms.

- 18. a. Tense Participles when compounded with one or more prepositions retain their original accent (while the prepositions lose theirs); e.g. apa-gáchant going away, vi-pra-yántah advancing, pary-ā-vívṛtsan wishing to turn round; apa-gácha-māna; apa-jaganváṃs, apa-jagm-āná.
- a. A single preposition, or the first of two, not infrequently becomes separated by the interposition of one or more words or by being placed after the participle. It is then treated as independent and recovers its accent; e.g. apa dṛlhāni dardrat bursting strongholds asunder; ā ca parā ca pathibhis carantam wandering hither and thither on his paths; mādhu bibhrata upa bringing sweetness near; pra vayām uj-jihānāḥ flying up to a branch; avasrjann upa bestowing. Occasionally an immediately preceding preposition is not compounded with the participle and is then also accented; e.g. abhi dakṣat burning around; ví vidvān 2 discriminating; abhi ā-carantaḥ approaching.
- b. On the other hand, the past passive participle, when compounded with one or more prepositions, generally loses its accent; e.g. ní-hita deposited. When there are two prepositions the first remains unaccented; e.g. sam-á-kṛtam accumulated; or the first may be separated and independently accented; e.g. prá yát samudrá áhitaḥ when dispatched forth to the ocean.

¹ No accented form of the optative occurs.

Probably in distinction from vividvan simple reduplicated participle of vid find.

Which itself is always accented on the final syllable; e.g. ga-tá, pati-tá, chin-ná.

⁴ In several instances, however, it retains its accent; e.g. nis-kṛtâ prepared. This is the case with prepositions that are not used independently.

- c. Gerundives in ya (or tya) and tva accent the root; e. g. cákṣ-ya to be seen, śrú-t-ya to be heard, carkṛ-tya to be praised, vák-tva to be said; those in āyya, enya, anīya accent the penultimate of the suffix; e. g. pan-āyya to be admired, íkṣ-eṇya worthy to be seen, upa-jīv-anîya (AV.) to be subsisted on; while those in tavya accent the final syllable: jan-i-tavyà (AV.) to be born. When compounded with prepositions (here always inseparable) gerundives nearly always retain the accent of the simple form; e.g. paricákṣ-ya to be despised; abhy-ā-yaṃsénya to be drawn near; ā-mantraṇiya (AV.) to be addressed.
- 14. Infinitives are as a rule accented like ordinary cases that would be formed from the same stem.
- a. Dative infinitives from stems in i, ti, as, van accent the suffix; those in dhyai, the preceding thematic a; and those formed from the root, the ending; e.g. dṛśáy-e to see, pītáy-e to drink, carás-e¹ to move, dā-ván-e² to give, tur-váṇ-e³ to overcome; iy-á-dhyai⁴ to go; dṛś-é to see.
- a. When radical infinitives are compounded with prepositions the root is accented; e.g. sam-idh-e to kindle, abhi-pra-cákṣ-e s to sec.
- b. The dative infinitive from stems in man, the accusative and the abl. gen. from roots, and all from stems in tu accent the root; e.g. dá-man-e to give; súbh-am to shine, a-sád-am to sit down; ava-pád-as to fall down; dá-tum to give, gán-tos to go, bhár-tav-e to bear, gán-tav-ái to go.

a. When compounded, infinitives from tu stems accent the preposition; e.g. sam-kar-tum to collect; nf-dha-tos to put down; api-dha-

In these the root is sometimes accented, as caks-as-e to sec.

This infinitive also appears with independently accented prepositions; prá dăváne and abhí prá dăváne.

The root is once accented in dhur-vane to injure.

In these the root is sometimes accented; e.g. gama-dhyai.

 $^{^{6}}$ The regular accentuation of monosyllabic stems when compounded : cp. 11 c, 1.

But vid-man-e to know.

With a secondary accent on the final syllable : cp. above, 7.

But when the preposition is detached the infinitive retains its accent; e.g. prá dasúse datave to present to the worshipper.

Digitized By Siddhanta eGangotri Gyaan Kosha tav-e to corer up; apa-bhar-tavai i to be taken away. When there are two prepositions the first may be separate and independently accented; e. g. ánu prá-volhum to adrance along, ví prá-sartave to spread.

15. Gerunds formed with tvī, tvā, tvāya accent the suffix, but when they are compounded with prepositions (here always inseparable) and formed with ya or tya, they accent the root; e.g. bhū-två having become, ga-tvi and ga-tvaya having gone; sam-grbh-yā having gathered, upa-

śrú-tya (AV.) having overcome.

16. Case forms used as adverbs frequently shift their accent to indicate clearly a change of meaning.2 accusative neuter form is here the commonest; e.g. dravát quickly, but drávat running; aparám later, but áparam as n. adj.; uttarám higher, but úttaram as n. adj.; adverbs in vát e. g. pratna-vát as of old, but the acc. n. of adjectives in vant do not accent the suffix. Examples of other cases are: div-ā by day, but div-ā through heaven; aparaya for the future, but aparaya to the later; sanat from of old. but sanat from the old.

6. Sandhi Accent.

17. 1. When two vowels combine so as to form a long vowel or diphthong, the latter receives the Udatta, if either or both the original vowels had it; e.g. agat = a agat; nudasvátha = nudasva átha; kvét = kvà it; nántarah = ná ántarah.

a. But the contraction of f i is accented as ì,4 the enclitic Svarita (11) having here ousted the preceding Udātta; e.g. diviva 5 = divitva.6

1 Retaining the secondary accent on the final syllable.

3 Put when a Svarita on a final vowel is followed by an unaccented

5 RV. and AV., but diviva in the Taittiriya texts.

² Such a shift is found in nouns to indicate either a simple change of meaning, e.g. jyéstha greatest, but jyesthá eldest; or a change of category also, e.g. gómatī rich in cows, but gomatī name of a river; rājaputra son of a king, but rājaputra having sons as kings.

initial vowel, it of course remains, e. g. kvèyatha = kvà iyatha.

4 In the RV. and AV., but not in the Taittiriya texts, which follow the general rule.

This is the praslista or contracted Svarita of the Pratisakhyas. CC-0. Prof. Satya Vrat Shastri Collection.

- 2. When i and u with Udatta are changed to y and v, a following unaccented vowel receives the Svarita; 1 e.g. vy anat = ví anat. Here the Svarita assumes the appearance of an independent accent; but the uncontracted form with the Udatta must almost invariably be pronounced in the RV.
- 3. When accented a is elided it throws back its Udatta on unaccented e or o; e.g. sūnávé (gne = sūnáve ágne; vó svasah = vo ávasah. But when unaccented a is elided, 1 it changes a preceding Udatta to Svarita; 2 e. g. sò schamáh = só adhamáh.3

7. Sentence Accent.

18. The vocative, whether it be a single word or a compound expression, can be accented on its first syllable only.

a. It retains its accent only at the beginning of a sentence or Pada,4 that is, when having the full force of the case it occupies the most emphatic position; e.g. ágne, sūpāyanó bhava O Agni, be easy of access; ūrjo napāt sahasāvan 5 O mighty son of strength. This rule also applies to doubly accented dual compounds; e.g. mitrā-varunā 6 O Mitra and Varuna. Two or more vocatives at the beginning of a sentence are all accented; e.g. ádite, mítra, váruna O Aditi, O Mitra, O Varuna. Two accented vocatives are sometimes applicable to the same person; e.g. úrjo napād,

¹ This is the ksaipra or quickly pronounced Svarita of the Pratisakhyas. ² This is the abhinihita Svarita of the Pratisakhyas.

Here the Svarita (6 a) has ousted the preceding Udatta.
 This applies to the second as well as the first Pada of a hemistich, indicating that both originally had a mutually independent character, which is obscured by the strict application of Sandhi and the absence of any break in marking the accent, at the internal junction of the Pādas of a hemistich.

⁵ The corresponding nom. would be ūrjó nápät sáhasāvā.

The nom. is mitra-varuna.

Digitized By Siddhanta eGangotri Gyaan Kosha bhádrasocise O son of strength, O propitiously bright one (both

addressed to Agni).1

- b. When it does not begin the sentence or Pada, the vocative, being unemphatic, loses its accent; e. g. úpa tvā agne divé-dive | dóṣāvastar² dhiyā vayám | námo bháranta émasi to thee, O Agni, day by day, O illuminer of darkness, bringing homage with prayer we come; á rājānā maha ṛtasya gopā ³ hither (come), O ye two sovereign guardians of great order; ṛténa mitrā-varuṇāv | ṛtāvṛdhāv ṛtaspṛśā | through Law, O law-loving, law-cherishing Mitra and Varuṇa; ⁴ yád indra brahmaṇaspate ⁵ | abhidroháṃ cárāmasi | if, O Indra, O Brahmaṇaspati, we commit an offence.
- 19. The verb is differently accented according to the nature of the sentence.

A. The finite verb in a principal sentence is unaccented;
e. g. agnim ile purchitam I praise Agni the domestic priest.
This general rule is subject to the following restrictions:

- a. A sentence being regarded as capable of having only one verb, all other verbs syntactically connected with the subject of the first are accented as beginning new sentences; 6 e.g. téşām pāhi, śrudhí hávam drink of them, hear our call; taránir íj jayati, kṣéti, púṣyati the energetic man conquers, rules. thrives; jahí prajám náyasva ca slay the progeny and bring (it) hither.
 - b. The verb is accented if it begins the sentence or if,

This might represent two vocatives addressed to the same persons; their accented form would then be: rajana, maha rtasya gopa.

¹ Here the second voc. is accented as in apposition, whereas if it were used attributively it would be unaccented as in hotar yavistha sukrato 0 youngest wise priest.

² Accented because the first word of the Pāda.

⁴ Here the rule that the whole of the compound voc. must be unaccented overrides the rule that the first word of the Pada must be accented, i.e. here ftavrdhav.

⁵ An example of two independent unaccented vocatives.

⁶ A subject or object coming between two such verbs is generally counted to the first.

CC-0. Prof. Satya Vrat Shastri Collection.

though not beginning the sentence, it coincides with the beginning of a Pāda; e.g. śáye vavriś, cárati jihváyādán | rerihyáte yuvatím viśpátih sán the covering lies (there); he (Agni) moves eating with his tongue; he kisses the maiden, being the lord of the house; áthā te ántamānām | vidyāma sumatīnām then may we experience thy highest favours.

c. Vocatives being treated as extraneous to a sentence, a verb immediately following an initial one, becomes the first word of the sentence and is accordingly accented; e. g. agne, juṣasva no haviḥ O Agni, enjoy our sacrifice. Thus the sentence indra, jiva; sūrya, jiva; dévā, jivata O Indra, live; O Sūrya, live; O gods, live contains three accented verbs as beginning three sentences, while the three preceding vocatives are accented as being at the head of those sentences, though syntactically outside them.

d. Sometimes the verb when emphatic, though not beginning the sentence, is accented if followed by the particles id or caná; e.g. ádha smā no maghavañ carkṛtād it then be mindful of us, bountiful one; ná devā bhasáthas caná (him) O gods, ye two never consume.

B. The verb of a subordinate clause (introduced by the relative yá and its derivatives, or containing the particles ca and céd if; néd lest, hi for, kuvíd whether) is always accented; e.g. yám yajñám paribhúr ási what offering thou protectest; grhán gacha grhapátnī yáthā ásah go to the house that thou mayest be the lady of the house; indras ca mrláyāti no, ná nah pascád aghám nasat if Indra be gracious to us, no evil will hereafter reach us; tvám hí baladá ási for thou art a giver of strength. The relative may govern two verbs; e.g. yénā sūrya jyótiṣā bádhase támo, jágac ca viśvam udiyárṣi bhānúnā the light with which thou, O Sun, drivest away the darkness and arousest all the world with thy beam.

The rule is subject to the extension that principal clauses in form may be accented as subordinate in sense under the following conditions:

a. The first of two clauses, if equivalent to one introduced by 'if' or 'when' is occasionally accented; e.g. sam asvaparnas caranti no náro, asmákam indra rathíno jayantu when our men winged with steeds

come together, may our car-fighters, Indra, win victory.

B. The first of two antithetical clauses is frequently accented,1 especially when the antithesis is clearly indicated by corresponding words like anyá-anyá, éka-éka, ca-ca, vā-vā; e.g. prá-pra, anyé yanti, pary anya asate while some go on, others sit down; sam ca, idhasva agne, pra ca bodhaya, enam both be kindled, Agni, and waken this man's knowledge. When the verb of two such clauses is the same, it usually appears (accented) in the first only; e.g. dvipác ca sárvam no ráksa, catuspad vac ca nah svam protect both every biped of ours and whatever quadruped is our own.

y. The verb of the second clause is accented if it is a 1. pers. subjunctive or 2. pers. imperative 2 with a final meaning, and the verb of the first clause is a 2. pers. impv. of a+i, gam, or ya go; e.g. éta, dhiyam krnávama come, we will offer prayer ; túyam á gahi, kánvosu sú sáca píba come quickly, beside the Kanvas drink thy fill. In B. the verb of the first clause is an impv. of either a-i or pra-i; e.g. 6hi, idam pátāva (SB.) come, we will now fly thither; préta tád esyamo yatra, imam asura vibhajante come, we will go thither where the Asuras are dividing this earth (SB.). The second verb is, however, in similar passages not infrequently left unaccented in B.

Verbal Prepositions.

20. A. In principal clauses the preposition, which is detached and usually precedes but sometimes follows the verb, is accented; e.g. á gamat may he come; gávām ápa vrajám vrdhi unclose the stable of the kine; jáyema sám yudhi spfdhah we would conquer our adversaries in fight; gámad vájebhir á sá nah may he come to us with booty.

a. When there are two prepositions, both are independent and accented; e.g. úpa prá yāhi come forth; pári spáso ní sedire the spies have sat down around; agne vi pasya brhata abhi raya O Agni, look forth towards (us) with ample

wealth

¹ This accentuation is more strictly applied in B. than in V., and among the Samhitas least strictly in the RV.

In B. the accented work is either a subjunctive or a future.

a. When å is immediately preceded by another preposition (not ending in i) it alone is acconted, both prepositions being compounded with the verb; e.g. sam-å-krnosi jivåse thou filtest (them) to live; but práty å tanuşva draw (thy bow) against (them).

- B. In subordinate clauses the exact reverse takes place, the preposition being generally compounded and unaccented; e. g. yád. niṣidathaḥ when ye two sit down. It is, however, often separated by other words from the verb, when it commonly commences the Pāda, or much less frequently follows the verb; e. g. ví yó mamé rájasī who measured out the two expanses; yás tastámbha sáhasā ví jmó ántān who with might propped earth's ends asunder. Occasionally the preposition is detached and accented even immediately before the verb; e. g. yá áhutim pári véda námobhih who fully knows the offering with devotion.
- a. When there are two prepositions, either both are compounded and unaccented or the first only is detached and accented; e.g. yūyáṃ hí devīḥ pari-pra-yāthá for ye, O goddesses, proceed around; yátra abhí saṃ-návāmahe where we to (him) together shout; sáṃ yám ā-yánti dhenávaḥ to whom the cows come together.
- a. Very rarely both prepositions are detached and accented; e.g. prá yát stotá.. úpa girbhír fite when the praiser lauds him with songe.

VEDIC INDEX

This index contains all Sanskrit words and affixes occurring in the grammar, except the verbs in Appendix I, which can be found at once owing to their alphabetical order. <u>Indifferent words</u> occurring in examples of Sandhi, of nominal derivation (Chapter VI), or of Syntax, as well as in Appendixes II and III, are excluded.

The figures refer to paragraphs unless pages are specified.

ABBREVIATIONS

A. = adjective. act., active. adv., adverb, adverbial. ac., acrist. By., Bahuyrihi. cd., compound. cj., conjunction. cond., conditional. conj., conjugation, -al. corr., correlative. cpv., comparative. cs., causative. dec., declension. dem., demonstrative. den., denominative. der., derivative, derivation. ds., desiderative. encl., enclitic. Dv., Dvandva. f.n. foot-note. ft., future. gd., gerund. ij., interjection. indec., indeclinable. inf., infinitive. inj., injunctive. int., intensive. inter., interrogative. ipv., imperative. irr., irregularities. itv., iterative. mid., middle. N., nominative. n., neuter. neg., negative. nm., numeral. nom., nominal. ord., ordinal. par., paradigm. pcl., particle. per., periphrastic. pf., perfect. ppf., pluperfect. poss., possessive. pp., past passive participle. pr., present. pri., primary. prn., pronoun, pronominal. prp., preposition, prepositional. prs., person, personal. ps., passive. pt., participle. red., reduplication, reduplicated. ref., reflexive. rel., relative. rt., root. sb., subjunctive. sec., secondary. sf., suffix. spv., superlative. synt., syntactical. Tp., Tatpurusa. v., vocative. vb., verb, verbal. w., with.

A, vowel, pronunciation of, 15, 1 α ; initial, dropped, 5 c; 156 α ; elided, 45, 2 b; lengthened, 162, 1 c; 168 b; 171, 1; 175 A 1; thematic, 140, 6; 141; 148, 5. 6; 147, 149; change to I, 175 A 1; dropped, 175 A 2; to be restored after e and o, p. 487, α 7.

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- a-, augment, 128.
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áyās, hast sacrificed, 2. s. s ao. of yaj, 144, 2.

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